Wm. S. Kinsman,
Salem - Mass.

QUINTI HORATII FLACCI

OPERA.

ACCEDUNT

CLAVIS METRICA ET NOTÆ ANGLICÆ

JUVENTUTI ACCOMMODATÆ.

CURA

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THE LIFE OF HORACE.

Quintus Horatius Flaccus was born at Venusium in Apulia, sixty-four years before Christ. His father was a freedman, and collector of the revenue; and gave his son a liberal education at Rome and Athens. After enjoying the best means of instruction that Rome afforded, at the age of about twenty-one, Horace was sent to Athens to complete his education. Whilst Horace was at Athens, Cæsar was assassinated; and Brutus and Cassius repaired to that city, in order to enlist in the cause of freedom the young Romans who were pursuing their studies there. Horace attached himself to Brutus, under whom he served nearly two years. He was in the battle of Philippi, with the rank of military tribune. He fled in the rout of that day, and was taken prisoner; but obtained a pardon, and afterwards was distinguished by the favor and friendship of Mæcenas. He filled the office of a clerk to the treasury, and assisted the emperor as his private amanuensis. This appears from the fragment of a letter from Augustus to his minister. "I used to be equal to the writing of my own letters; but I am now so pressed with a multiplicity of business, and so infirm, that I wish you to bring me our friend Horace. Let him come, then, and leave that parasitical table for my palace, and assist me in writing my letters." Another fragment of a letter from Augustus to Horace, is expressed in terms of the most easy and playful familiarity. "Dionysius has conveyed your little volume to me; which, not to quarrel with its brevity, I take in good part. But you seem to me fearful, lest your works should be bigger than yourself. However, what you want in height, is made up to you by that little round body of yours. You should, therefore, write such a roll, as may go, not round a stick, but a quart measure; and then the circumference of your volume may be squab and swollen, like the rotundity of your little belly." This is a pleasing personal trait. Horace has, himself, given us some interesting hints of his person and manners. He was gray before his time; fond of basking in the sun; and of taking a *siesta* on the bank of a river. He speaks of breaking stones and turning up the ground, when in the country; and when in town, of sauntering in the market, or riding out on a dock-tailed mule, which he sat awkwardly. He dined on a pancake and vegetables; and divided the rest of

the day between reading and writing, the bath and the tennis-court. He was subject to a defluxion in the eyes; as was Virgil to a complaint of asthma; and Augustus used to rally the two poets, by saying, "that he sat between sighs and tears." He had a farm in the country of the Sabines, and a house at Tibur, now Tivoli, the ruins of which are still shown to strangers. He died in his fifty-ninth year; so suddenly that he left no will, and his property therefore reverted to the emperor. He was buried in the cemetery on the Esquiline Hill, near the tomb of Mæcenas.

The writings of Horace have an air of frankness and openness about them; a manly simplicity, and a contempt of affectation, or the little pride of a vain and mean concealment, which, at once, take hold on our confidence. We can believe the account which he gives of his own character, without scruple or suspicion. That he was fond of pleasure is confessed; but, generally speaking, he was moderate and temperate in his pleasures; and his convivial hours seem to have been far more intellectual, and more enlightened by social wit and wisdom, than are those of the common herd of Epicurean poets.

Horace, of all the writers of antiquity, most abounds with that practical good sense, and familiar observation of life and manners, which render an author, in a more emphatic sense, the reader's companion. Good sense, in fact, seems the most distinguishing feature of his satires; for his wit seems rather forced; and it is their tone of sound understanding, added to their easy, conversational air, and a certain turn for fine raillery, that forms the secret by which they please. In variety and versatility, his lyric genius is unrivalled by that of any poet with whom we are acquainted; and there are no marks of inequality or of inferiority to himself. Whether his odes be of the moral and philosophic kind; or the heroic; the descriptive; or the amatory, the light, and the joyous; each separate species would seem to be his peculiar province. His epistles evince a knowledge of the weaknesses of the human heart, which would do honor to a professed philosopher. What Quintilian, and the moderns after him, call the "Art of Poetry," seems to have been only the third epistle of the second book, addressed to the Pisos. The style and manner differ in no respect from the former epistles. The observations are equally desultory, and we meet with the same strokes of satirical humor; which appear unsuitable to a didactic piece.*

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* See Elton's Specimens of the Classic Poets.

QUINTI HORATII FLACCI

CARMINUM

LIBER PRIMUS.

ODE I.

AD MÆCENATEM.

Mæcenas, atavis edite regibus,
O et præsidium et dulce decus meum!
Sunt quos curriculo pulverem Olympicum
Collegisse juvat; metaque fervidis
Evitata rotis, palmaque nobilis,
Terrarum dominos evehit ad deos:
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus;
Illum, si proprio condidit horreo
Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo
Agros Attalicis conditionibus
Nunquam dimoveas ut trabe Cypriâ
Myrtoüm pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum
Mercator metuens, otium et oppidi
Laudat rura sui: mox reficit rates
Quassas, indocilis pauperiem pati.
Est qui nec veteris pocula Massici,
Nec partem solido demere de die
Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquæ lene caput sacræ.
Multos castra juvant, et lituo tubæ
Permixtus sonitus, bellaque matribus
Detestata. Manet sub Jove frigido
Venator, teneræ conjugis immemor;

Seu visa est catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.
Me doctarum ederæ præmia frontium
Dîs miscent superis; me gelidum nemus,
Nympharumque leves cum Satyris chori,
Secernunt populo; si neque tibias
Euterpe cohibet, nec Polyhymnia
Lesboüm refugit tendere barbiton.
Quòd si me lyricis vatibus inseres,
Sublimi feriam sidera vertice.

ODE II.

AD AUGUSTUM CÆSAREM.

Jam satis terris nivis atque diræ
Grandinis misit Pater, et, rubente
Dexterâ sacras jaculatus arces,
Terruit urbem:
Terruit gentes, grave ne rediret
Sæculum Pyrrhæ, nova monstra questæ;
Omne quum Proteus pecus egit altos
Visere montes;
Piscium et summâ genus hæsit ulmo,
Nota quæ sedes fuerat columbis;
Et superjecto pavidæ natârunt
Æquore damæ.
Vidimus flavum Tiberim, retortis
Littore Etrusco violenter undis,
Ire dejectum monumenta regis,
Templaque Vestæ:
Iliæ dum se nimiùm querenti
Jactat ultorem, vagus et sinistrâ
Labitur ripâ, Jove non probante, u-
xorius amnis.
Audiet cives acuisse ferrum
Quo graves Persæ meliùs perirent;
Audiet pugnas, vitio parentûm
Rara, juventus.
Quem vocet divûm populus ruentis
Imperî rebus? prece quâ fatigent
Virgines sanctæ minùs audientem
Carmina Vestam?

Cui dabit partes scelus expiandi
Jupiter? tandem venias, precamur,
Nube candentes humeros amictus,
Augur Apollo.
Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat, et Cupido.
Sive neglectum genus et nepotes
Respicis, auctor,
Heu! nimis longo satiate ludo,
Quem juvat clamor, galeæque leves,
Acer et Mauri peditis cruentum
Vultus in hostem:
Sive mutatâ juvenem figurâ,
Ales, in terris imitaris, almæ
Filius Maiæ, patiens vocari
Cæsaris ultor:
Serus in cœlum redeas, diuque
Lætus intersis populo Quirini;
Neve te nostris vitiis iniquum
Ocior aura
Tollat. Hîc magnos potiùs triumphos,
Hîc ames dici Pater atque Princeps:
Neu sinas Medos equitare inultos,
Te duce, Cæsar.

ODE III.

AD NAVEM QUA VIRGILIUS ATHENAS PROFICISCENS VEHEBATUR.

Sic te diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis, præter Iapyga,
Navis, quæ tibi creditum
Debes Virgilium finibus Atticis,
Reddas incolumem, precor,
Et serves animæ dimidium meæ.
Illi robur et æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus, nec timuit præcipitem Africum
Decertantem Aquilonibus,
Nec tristes Hyadas, nec rabiem Noti,

Quo non arbiter Hadriæ
Major, tollere seu ponere vult freta.
Quem mortis timuit gradum,
Qui siccis oculis monstra natantia,
Qui vidit mare turgidum, et
Infames scopulos Acroceraunia?
Nequidquam Deus abscidit
Prudens Oceano dissociabili
Terras, si tamen impiæ
Non tangenda rates transiliunt vada.
Audax omnia perpeti
Gens humana ruit per vetitum; nefas!
Audax Iapeti genus
Ignem fraude malâ gentibus intulit.
Post ignem æthereâ domo
Subductum, macies et nova febrium
Terris incubuit cohors;
Semotique priùs tarda necessitas
Leti corripuit gradum.
Expertus vacuum Dædalus aëra
Pennis non homini datis.
Perrupit Acheronta Herculeus labor.
Nil mortalibus arduum est:
Cœlum ipsum petimus stultitiâ; neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.

ODE IV.

AD L. SEXTIUM, CONSULAREM.

Solvitur acris hiems gratâ vice veris et Favonî,
Trahuntque siccas machinæ carinas;
Ac neque jam stabulis gaudet pecus, aut arator igni;
Nec prata canis albicant pruinis.
Jam Cytherea choros ducit Venus, imminente Lunâ;
Junctæque Nymphis Gratiæ decentes
Alterno terram quatiunt pede, dum graves Cyclopum
Vulcanus ardens urit officinas.
Nunc decet aut viridi nitidum caput impedire myrto,
Aut flore, terræ quem ferunt solutæ.
Nunc et in umbrosis Fauno decet immolare lucis,
Seu poscat agnâ, sive malit hædo.

Pallida Mors æquo pulsat pede pauperum tabernas,
Regumque turres. O beate Sexti,
Vitæ summa brevis spem nos vetat inchoare longam:
Jam te premet nox, fabulæque Manes,
Et domus exilis Plutonia; quò simul meâris,
Non regna vinî sortière talis.

ODE V.

AD M. VIPSANIUM AGRIPPAM.

Scriberis Vario fortis, et hostium
Victor, Mæonii carminis aliti,
Quam rem cunque ferox navibus aut equis
Miles te duce gesserit.
Nos, Agrippa, neque hæc dicere, nec gravem
Pelidæ stomachum cedere nescii,
Nec cursus duplicis per mare Ulysseï,
Nec sævam Pelopis domum,
Conamur, tenues grandia: dum pudor,
Imbellisque lyræ Musa potens vetat
Laudes egregii Cæsaris, et tuas,
Culpâ deterere ingenî.
Quis Martem tunicâ tectum adamantinâ
Dignè scripserit? aut pulvere Troïo
Nigrum Merionen? aut ope Palladis
Tydiden superis parem?

ODE VI.

AD MUNATIUM PLANCUM, CONSULAREM.

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Ephesum, bimarisve Corinthi
Mœnia, vel Baccho Thebas, vel Apolline Delphos
Insignes, aut Thessala Tempe.
Sunt quibus unum opus est intactæ Palladis arces
Carmine perpetuo celebrare, et
Undique decerptam fronti præponere olivam.
Plurimus, in Junonis honorem,
Aptum dicit equis Argos, ditesque Mycenas.
Me nec tam patiens Lacedæmon,

Nec tam Larissæ percussit campus opimæ,
Quàm domus Albuneæ resonantis,
Et præceps Anio, ac Tiburni lucus, et uda
Mobilibus pomaria rivis.
Albus ut obscuro deterget nubila cœlo
Sæpè Notus, neque parturit imbres
Perpetuos; sic tu sapiens finire memento
Tristitiam vitæque labores
Molli, Plance, mero; seu te fulgentia signis
Castra tenent, seu densa tenebit
Tiburis umbra tui. Teucer Salamina patremque
Quum fugeret, tamen uda Lyæo
Tempora populeâ fertur vinxisse coronâ,
Sic tristes affatus amicos:
"Quò nos cunque feret melior fortuna parente,
Ibimus, o socii comitesque!
Nil desperandum Teucro duce, et auspice Teucro;
Certus enim promisit Apollo
Ambiguam tellure novâ Salamina futuram.
O fortes pejoraque passi
Mecum sæpè viri! nunc vino pellite curas.
Cras ingens iterabimus æquor."

ODE VII.

AD LYDIAM.

Lydia, dic, per omnes
Te deos oro: Sybarin cur properas amando
Perdere? cur apricum
Oderit campum, patiens pulveris atque solis?
Cur neque militaris
Inter æquales equitat, Gallica nec lupatis
Temperat ora frænis?
Cur timet flavum Tiberim tangere? cur olivum
Sanguine viperino
Cautiùs vitat? neque jam livida gestat armis
Brachia, sæpè disco,
Sæpè trans finem jaculo nobilis expedito?
Quid latet, ut marinæ
Filium dicunt Thetidis sub lacrymosa Trojæ
Funera, ne virilis
Cultus in cædem et Lycias proriperet catervas?

ODE VIII.

AD THALIARCHUM.

Vides ut altâ stet nive candidum
Soracte, nec jam sustineant onus
Silvæ laborantes, geluque
Flumina constiterint acuto.
Dissolve frigus, ligna super foco
Largè reponens; atque benigniùs
Deprome quadrimum Sabinâ,
O Thaliarche, merum diotâ.
Permitte divis cætera: qui simul
Stravêre ventos æquore fervido
Deprœliantes, nec cupressi,
Nec veteres agitantur orni.
Quid sit futurum cras, fuge quærere; et
Quem sors dierum cunque dabit, lucro
Appone: nec dulces Camœnas
Sperne puer, neque tu choreas;
Donec virenti canities abest
Morosa. Nunc et campus, et areæ,
Lenesque sub noctem susurri,
Compositâ repetantur horâ.

ODE IX.

AD MERCURIUM.

Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentûm
Voce formâsti catus, et decoræ
More palæstræ;
Te canam, magni Jovis et deorum
Nuntium, curvæque lyræ parentem;
Callidum, quidquid placuit, jocoso
Condere furto.
Te, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetrâ
Risit Apollo.
Quin et Atridas, duce te, superbos,
Ilio dives Priamus relicto,

Thessalosque ignes et iniqua Trojæ
Castra fefellit.
Tu pias lætis animas reponis
Sedibus, virgâque levem coërces
Aureâ turbam, superis deorum
Gratus et imis.

ODE X.

AD LEUCONOËN.

Tu ne quæsieris, scire nefas, quem mihi, quem tibi
Finem dî dederint, Leuconoë; nec Babylonios
Tentâris numeros. Ut meliùs, quidquid erit, pati!
Seu plures hiemes, seu tribuit Jupiter ultimam,
Quæ nunc oppositis debilitat pumicibus mare
Tyrrhenum. Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas. Carpe diem, quàm minimùm credula postero.

ODE XI.

AD AUGUSTUM.

Quem virum aut heroa lyrâ vel acri
Tibiâ sumis celebrare, Clio?
Quem deum, cujus recinet jocosa
Nomen imago,
Aut in umbrosis Heliconis oris,
Aut super Pindo, gelidove in Hæmo,
Unde vocalem temerè insecutæ
Orphea silvæ,
Arte maternâ rapidos morantem
Fluminum lapsus, celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus?
Quid priùs dicam solitis Parentis
Laudibus, qui res hominum ac deorum,
Qui mare ac terras, variisque mundum
Temperat horis?
Unde nil majus generatur ipso,
Nec viget quidquam simile aut secundum.

Proximos illi tamen occupavit
Pallas honores.
Prœliis audax, neque te silebo,
Liber, et sævis inimica virgo
Belluis; nec te metuende certâ
Phœbe sagittâ.
Dicam et Alciden; puerosque Ledæ,
Hunc equis, illum superare pugnis
Nobilem: quorum simul alba nautis
Stella refulsit,
Defluit saxis agitatus humor;
Concidunt venti, fugiuntque nubes;
Et minax, nam sic voluêre, ponto
Unda recumbit.
Romulum post hos priùs, an quietum
Pompilî regnum memorem, an superbos
Tarquinî fasces, dubito, an Catonis
Nobile letum.
Regulum, et Scauros, animæque magnæ
Prodigum Paulum, superante Pœno,
Gratus insigni referam Camœnâ,
Fabriciumque.
Hunc, et incomptis Curium capillis,
Utilem bello tulit, et Camillum,
Sæva paupertas, et avitus apto
Cum lare fundus.
Crescit occulto velut arbor ævo
Fama Marcelli: micat inter omnes
Julium sidus, velut inter ignes
Luna minores.
Gentis humanæ pater atque custos,
Orte Saturno, tibi cura magni
Cæsaris fatis data; tu secundo
Cæsare regnes.
Ille, seu Parthos Latio imminentes
Egerit justo domitos triumpho,
Sive subjectos Orientis oræ
Seras et Indos,
Te minor latum reget æquus orbem:
Tu gravi curru quaties Olympum;
Tu parùm castis inimica mittes
Fulmina lucis.

omit to 2.3. B.C.

ODE XII.

AD REMPUBLICAM.

O navis, referent in mare te novi
Fluctus! O quid agis? Fortiter occupa
Portum. Nonne vides ut
Nudum remigio latus,
Et malus celeri saucius Africo,
Antennæque gemant, ac sine funibus
Vix durare carinæ
Possint imperiosius
Æquor? Non tibi sunt integra lintea,
Non dî quos iterum pressa voces malo:
Quamvis Pontica pinus,
Silvæ filia nobilis,
Jactes et genus et nomen inutile.
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.
Nuper sollicitum quæ mihi tædium,
Nunc desiderium, curaque non levis,
Interfusa nitentes
Vites æquora Cycladas.

ODE XIII.

NEREI VATICINIUM DE EXCIDIO TROJÆ.

Pastor quum traheret per freta navibus
Idæis Helenen perfidus hospitam,
Ingrato celeres obruit otio
Ventos, ut caneret fera
Nereus fata: "Malâ ducis avi domum,
Quam multo repetet Græcia milite,
Conjurata tuas rumpere nuptias,
Et regnum Priami vetus.
Eheu! quantus equis, quantus adest viris
Sudor! quanta moves funera Dardanæ
Genti! Jam galeam Pallas, et ægida,
Currusque, et rabiem, parat.
Nequidquam, Veneris præsidio ferox,
Pectes cæsariem, grataque fœminis

Imbelli citharâ carmina divides;
Nequidquam thalamo graves
Hastas, et calami spicula Gnosii,
Vitabis, strepitumque, et celerem sequi
Ajacem: tamen, heu serus! adulteros
Crines pulvere collines.
Non Laërtiaden, exitium tuæ
Gentis, non Pylium Nestora respicis?
Urgent impavidi te Salaminius
Teucer, te Sthenelus sciens
Pugnæ, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce furit te reperire atrox
Tydides, melior patre:
Quem tu, cervus utì vallis in alterâ
Visum parte lupum graminis immemor,
Sublimi fugies mollis anhelitu,
Non hoc pollicitus tuæ.
Iracunda diem proferet Ilio
Matronisque Phrygum classis Achilleï:
Post certas hiemes uret Achaïus
Ignis Pergameas domos."

ODE XIV.

PALINODIA.

O MATRE pulchrâ filia pulchrior,
Quem criminosis cunque voles modum
Pones iambis; sive flammâ,
Sive mari libet Hadriano.
Non Dindymene, non adytis quatit
Mentem sacerdotum incola Pythius,
Non Liber æquè, non acuta
Sic geminant Corybantes æra,
Tristes ut iræ: quas neque Noricus
Deterret ensis, nec mare naufragum,
Nec sævus ignis, nec tremendo
Jupiter ipse ruens tumultu.
Fertur Prometheus addere principi
Limo coactus particulam undique
Desectam, et insani leonis
Vim stomacho apposuisse nostro.

Iræ Thyesten exitio gravi
Stravêre; et altis urbibus ultimæ
Stetêre causæ cur perirent
Funditus, imprimeretque muris
Hostile aratrum exercitus insolens.
Compesce mentem. Me quoque pectoris
Tentavit in dulci juventâ
Fervor, et in celeres iambos
Misit furentem: nunc ego mitibus
Mutare quæro tristia, dum mihi
Fias recantatis amica
Opprobriis, animumque reddas.

ODE XV.

AD TYNDARIDEM.

Velox amœnùm sæpè Lucretilem
Mutat Lycæo Faunus, et igneam
Defendit æstatem capellis
Usque meis, pluviosque ventos.
Impunè tutum per nemus arbutos
Quærunt latentes et thyma deviæ
Olentis uxores mariti;
Nec virides metuunt colubras,
Nec Martiales hæduleæ lupos;
Utcunque dulci, Tyndari, fistulâ
Valles et Usticæ cubantis
Levia personuêre saxa.
Dî me tuentur: dîs pietas mea
Et Musa cordi est. Hîc tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.
Hîc in reductâ valle Caniculæ
Vitabis æstus; et fide Teïâ
Dices laborantes in uno
Penelopen vitreamque Circen.
Hîc innocentis pocula Lesbii
Duces sub umbrâ: nec Semeleïus
Cum Marte confundet Thyoneus
Prœlia; nec metues protervos.

ODE XVI.

AD VARUM

NULLAM, Vare, sacrâ vite priùs severis arborem
Circa mite solum Tiburis, et mœnia Catili:
Siccis omnia nam dura Deus proposuit; neque
Mordaces aliter diffugiunt sollicitudines.
Quis post vina gravem militiam aut pauperiem crepat?
Quis non te potiùs, Bacche pater, teque, decens Venus?
At ne quis modici transiliat munera Liberi,
Centaurea monet cum Lapithis rixa super mero
Debellata; monet Sithoniis non levis Evius,
Quum fas atque nefas exiguo fine libidinum
Discernunt avidi. Non ego te, candide Bassareu,
Invitum quatiam: nec variis obsita frondibus
Sub divum rapiam. Sæva tene cum Berecynthio
Cornu tympana, quæ subsequitur cæcus Amor sui,
Et tollens vacuum plùs nimio Gloria verticem,
Arcanique Fides prodiga, perlucidior vitro.

ODE XVII.

AD MÆCENATEM.

VILE potabis modicis Sabinum
Cantharis, Græcâ quod ego ipse testâ
Conditum levi, datus in theatro
    Quum tibi plausus,
Care Mæcenas eques, ut paterni
Fluminis ripæ, simul et jocosa
Redderet laudes tibi Vaticani
    Montis imago.
Cæcubum et prælo domitam Caleno
Tu bibes uvam: mea nec Falernæ
Temperant vites neque Formiani
    Pocula colles.

ODE XVIII.

IN DIANAM ET APOLLINEM.

Dianam teneræ dicite virgines:
Intonsum, pueri, dicite Cynthium:
Latonamque supremo
Dilectam penitùs Jovi.
Vos lætam fluviis, et nemorum comâ,
Quæcunque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis, aut viridis Cragi:
Vos Tempe totidem tollite laudibus,
Natalemque, mares, Delon Apollinis,
Insignemque pharetrâ,
Fraternâque humerum lyrâ.
Hic bellum lacrymosum, hic miseram famem
Pestemque, a populo et principe Cæsare, in
Persas atque Britannos
Vestrâ motus aget prece.

ODE XIX.

AD ARISTIUM FUSCUM.

Integer vitæ scelerisque purus
Non eget Mauris jaculis, neque arcu,
Nec venenatis gravidâ sagittis,
Fusce, pharetrâ;
Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.
Namque me silvâ lupus in Sabinâ,
Dum meam canto Lalagen, et ultra
Terminum curis vagor expeditis,
Fugit inermem:
Quale portentum neque militaris
Daunias latis alit æsculetis;
Nec Jubæ tellus generat, leonum
Arida nutrix.
Pone me pigris ubi nulla campis
Arbor æstivâ recreatur aurâ,

Quod latus mundi nebulæ malusque
Jupiter urget;
Pone sub curru nimiùm propinqui
Solis, in terrâ domibus negatâ:
Dulcè ridentem Lalagen amabo,
Dulcè loquentem.

ODE XX.

AD VIRGILIUM.

Quis desiderio sit pudor aut modus
Tam cari capitis? Præcipe lugubres
Cantus, Melpomene, cui liquidam Pater
Vocem cum citharâ dedit.
Ergo Quinctilium perpetuus sopor
Urget! cui Pudor, et Justitiæ soror
Incorrupta Fides, nudaque Veritas,
Quando ullum inveniet parem?
Multis ille bonis flebilis occidit;
Nulli flebilior quàm tibi, Virgili.
Tu frustrà pius, heu! non ita creditum
Poscis Quinctilium deos.
Quòd si Threïcio blandiùs Orpheo
Auditam moderere arboribus fidem,
Non vanæ redeat sanguis imagini
Quam virgâ semel horridâ,
Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi.
Durum! Sed levius fit patientiâ
Quidquid corrigere est nefas.

ODE XXI.

DE ÆLIO LAMIA.

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis: quîs sub Arcto
Rex gelidæ metuatur oræ,
Quid Teridaten terreat, unicè
Securus. O, quæ fontibus integris

Gaudes, apricos necte flores,
Necte meo Lamiæ coronam,
Pimpleï dulcis! nil sine te mei
Possunt honores: hunc fidibus novis,
Hunc Lesbio sacrare plectro,
Teque tuasque decet sorores.

ODE XXII.

AD SODALES.

Natis in usum lætitiæ scyphis
Pugnare, Thracum est. Tollite barbarum
Morem, verecundumque Bacchum
Sanguineis prohibete rixis.
Vino et lucernis Medus acinaces
Immanè quantùm discrepat! Impium
Lenite clamorem, sodales,
Et cubito remanete presso.

ODE XXIII.

ARCHYTAS.

"Te maris et terræ numeroque carentis arenæ
Mensorem cohibent, Archyta,
Pulveris exigui prope littus parva Matinum
Munera; nec quidquam tibi prodest
Aërias tentâsse domos, animoque rotundum
Percurrisse polum, morituro!"
"Occidit et Pelopis genitor, conviva deorum,
Tithonusque remotus in auras,
Et Jovis arcanis Minos admissus: habentque
Tartara Panthoïden, iterum Orco
Demissum, quamvis, clypeo Trojana refixo
Tempora testatus, nihil ultra
Nervos atque cutem morti concesserat atræ;
Judice me, non sordidus auctor
Naturæ verique. Sed omnes una manet nox,
Et calcanda semel via leti.
Dant alios Furiæ torvo spectacula Marti:
Exitio est avidum mare nautis:

Mixta senum ac juvenum densentur funera; nullum
Sæva caput Proserpina fugit.
Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.
At tu, nauta, vagæ ne parce malignus arenæ
Ossibus et capiti inhumato
Particulam dare: sic, quodcunque minabitur Eurus
Fluctibus Hesperiis, Venusinæ
Plectantur silvæ, te sospite; multaque merces,
Unde potest, tibi defluat æquo
Ab Jove, Neptunoque sacri custode Tarenti!
Negligis immeritis nocituram
Postmodo te natis fraudem committere? Fors et
Debita jura vicesque superbæ
Te maneant ipsum: precibus non linquar inultis;
Teque piacula nulla resolvent.
Quanquam festinas, non est mora longa; licebit
Injecto ter pulvere curras."

ODE XXIV.

AD ICCIUM.

Icci, beatis nunc Arabum invides
Gazis, et acrem militiam paras
Non antè devictis Sabææ
Regibus, horribilique Medo
Nectis catenas. Quæ tibi virginum,
Sponso necato, barbara serviet?
Puer quis ex aulâ capillis
Ad cyathum statuetur unctis,
Doctus sagittas tendere Sericas
Arcu paterno? Quis neget arduis
Pronos relabi posse rivos
Montibus, et Tiberim reverti;
Quum tu coëmptos undique nobiles
Libros Panætî, Socraticam et domum,
Mutare loricis Iberis,
Pollicitus meliora, tendis?

ODE XXV.

AD VENEREM.

O VENUS, regina Gnidi Paphique,
Sperne dilectam Cypron, et vocantis
Thure te multo Glyceræ decoram
Transfer in ædem.
Fervidus tecum puer, et solutis
Gratiæ zonis, properentque Nymphæ,
Et parum comis sine te Juventas,
Mercuriusque.

ODE XXVI.

AD APOLLINEM.

QUID dedicatum poscit Apollinem
Vates? quid orat, de paterâ novum
Fundens liquorem? Non opimas
Sardiniæ segetes feracis;
Non æstuosæ grata Calabriæ
Armenta; non aurum aut ebur Indicum;
Non rura quæ Liris quietâ
Mordet aquâ, taciturnus amnis.
Premant Calenâ falce, quibus dedit
Fortuna, vitem: dives et aureis
Mercator exsiccet culullis
Vina Syrâ reparata merce,
Dîs carus ipsis; quippe ter et quater
Anno revisens æquor Atlanticum
Impunè. Me pascant olivæ,
Me cichorea, levesque malvæ.
Frui paratis et valido mihi,
Latoë, dones, et, precor, integrâ
Cum mente; nec turpem senectam
Degere, nec citharâ carentem.

ODE XXVII.

AD LYRAM.

Poscimur ... si quid vacui sub umbrâ
Lusimus tecum, quod et hunc in annum
Vivat, et plures; age, dic Latinum,
Barbite, carmen,
Lesbio primùm modulate civi;
Qui ferox bello, tamen inter arma,
Sive jactatam religârat udo
Littore navim,
Liberum, et Musas, Veneremque, et illi
Semper hærentem Puerum, canebat,
Et Lycum nigris oculis nigroque
Crine decorum.
O decus Phœbi, et dapibus supremi
Grata testudo Jovis, o laborum
Dulce lenimen, mihi cunque salve
Ritè vocanti!

ODE XXVIII.

AD SEIPSUM.

Parcus deorum cultor, et infrequens,
Insanientis dum sapientiæ
Consultus erro; nunc retrorsùm
Vela dare, atque iterare cursus
Cogor relictos. Namque Diespiter,
Igni corusco nubila dividens
Plerùmque, per purum tonantes
Egit equos, volucremque currum:
Quo bruta tellus, et vaga flumina,
Quo Styx, et invisi horrida Tænari
Sedes, Atlanteusque finis
Concutitur. Valet ima summis
Mutare, et insignia attenuat Deus,
Obscura promens: hinc apicem rapax
Fortuna cum stridore acuto
Sustulit; hîc posuisse gaudet.

ODE XXIX.

AD FORTUNAM ANTIATEM.

O DIVA, gratum quæ regis Antium,
Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos:
Te pauper ambit sollicitâ prece
Ruris colonus; te dominam æquoris,
Quicunque Bithynâ lacessit
Carpathium pelagus carinâ.
Te Dacus asper, te profugi Scythæ,
Urbesque, gentesque, et Latium ferox,
Regumque matres barbarorum, et
Purpurei metuunt tyranni,
Injurioso ne pede proruas
Stantem columnam, neu populus frequens
Ad arma cessantes ad arma
Concitet, imperiumque frangat.
Te semper anteit sæva Necessitas,
Clavos trabales et cuneos manu
Gestans ahenâ; nec severus
Uncus abest, liquidumque plumbum.
Te Spes et albo rara Fides colit
Velata panno; nec comitem abnegat,
Utcunque mutatâ potentes
Veste domos inimica linquis.
At vulgus infidum et meretrix retro
Perjura cedit: diffugiunt cadis
Cum fæce siccatis amici,
Ferre jugum pariter dolosi.
Serves iturum Cæsarem in ultimos
Orbis Britannos, et juvenum recens
Examen Eoïs timendum
Partibus, Oceanoque Rubro.
Eheu! cicatricum et sceleris pudet,
Fratrumque. Quid nos dura refugimus
Ætas? quid intactum nefasti
Liquimus? unde manum juventus
Metu deorum continuit? quibus
Pepercit aris?... O utinam novâ
Incude diffingas retusum in
Massagetas Arabasque ferrum!

ODE XXX.

AD PLOTIUM NUMIDAM.

Et thure et fidibus juvat
Placare et vituli sanguine debito
Custodes Numidæ deos,
Qui nunc Hesperiâ sospes ab ultimâ
Caris multa sodalibus,
Nulli plura tamen, dividit oscula,
Quàm dulci Lamiæ; memor
Actæ non alio rege puertiæ,
Mutatæque simul togæ.
Cressâ ne careat pulchra dies notâ;
Neu promptæ modus amphoræ:
Neu morem in Saliûm sit requies pedum:
Neu multi Damalis meri
Bassum Threïciâ vincat amystide:
Neu desint epulis rosæ,
Neu vivax apium, neu breve lilium.

ODE XXXI.

AD SODALES.

Nunc est bibendum, nunc pede libero
Pulsanda tellus; nunc Saliaribus
Ornare pulvinar deorum
Tempus erat dapibus, sodales.
Antehac nefas depromere Cæcubum
Cellis avitis, dum Capitolio
Regina dementes ruinas,
Funus et imperio parabat,
Contaminato cum grege turpium
Morbo virorum, quidlibet impotens
Sperare, fortunâque dulci
Ebria. Sed minuit furorem
Vix una sospes navis ab ignibus:
Mentemque lymphatam Mareotico
Redegit in veros timores
Cæsar, ab Italiâ volantem
Remis adurgens, accipiter velut
Molles columbas, aut leporem citus

Venator in campis nivalis
Hæmoniæ, daret ut catenis
Fatale monstrum: quæ generosiùs
Perire quærens, nec muliebriter
Expavit ensem, nec latentes
Classe citâ reparavit oras:
Ausa et jacentem visere regiam
Vultu sereno, fortis et asperas
Tractare serpentes, ut atrum
Corpore combiberet venenum;
Deliberatâ morte ferocior:
Sævis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.

ODE XXXII.

AD PUERUM.

PERSICOS odi, puer, apparatus;
Displicent nexæ philyrâ coronæ:
Mitte sectari, rosa quo locorum
Sera moretur.
Simplici myrto nihil allabores
Sedulus curæ: neque te ministrum
Dedecet myrtus, neque me sub arctâ
Vite bibentem.

Q. HORATII FLACCI

CARMINUM

LIBER SECUNDUS.

ODE I.

AD ASINIUM POLLIONEM.

Motum ex Metello consule civicum,
Bellique causas, et vitia, et modos,
  Ludumque Fortunæ, gravesque
    Principum amicitias, et arma
Nondum expiatis uncta cruoribus,
Periculosæ plenum opus aleæ,
  Tractas, et incedis per ignes
    Suppositos cineri doloso.
Paulùm severæ Musa tragœdiæ
Desit theatris: mox, ubi publicas
  Res ordinâris, grande munus
    Cecropio repetes cothurno,
Insigne mœstis præsidium reis,
Et consulenti, Pollio, curiæ;
  Cui laurus æternos honores
    Dalmatico peperit triumpho.
Jam nunc minaci murmure cornuum
Perstringis aures: jam litui strepunt;
  Jam fulgor armorum fugaces
    Terret equos, equitumque vultus.
Audire magnos jam videor duces
Non indecoro pulvere sordidos,
  Et cuncta terrarum subacta
    Præter atrocem animum Catonis.
Juno, et deorum quisquis amicior
Afris inultâ cesserat impotens

Tellure, victorum nepotes
Retulit inferias Jugurthæ.
Quis non, Latino sanguine pinguior,
Campus sepulcris impia prœlia
Testatur, auditumque Medis
Hesperiæ sonitum ruinæ?
Qui gurges, aut quæ flumina lugubris
Ignara belli? quod mare Dauniæ
Non decoloravêre cædes?
Quæ caret ora cruore nostro?
Sed ne, relictis, Musa procax, jocis,
Ceæ retractes munera Næniæ:
Mecum Dionæo sub antro
Quære modos leviore plectro.

ODE II

AD CRISPUM SALLUSTIUM.

Nullus argento color est avaris
Abdito terris, inimice lamnæ
Crispe Sallusti, nisi temperato
Splendeat usu.
Vivet extento Proculeius ævo,
Notus in fratres animi paterni:
Illum aget pennâ metuente solvi
Fama superstes.
Latiùs regnes avidum domando
Spiritum, quàm si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni.
Crescit indulgens sibi dirus hydrops;
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.
Redditum Cyri solio Phraaten,
Dissidens plebi, numero beatorum
Eximit Virtus; populumque falsis
Dedocet uti
Vocibus; regnum et diadema tutum
Deferens uni, propriamque laurum,
Quisquis ingentes oculo irretorto
Spectat acervos.

ODE III.

AD DELLIUM.

ÆQUAM memento rebus in arduis
Servare mentem, non secùs in bonis
Ab insolenti temperatam
Lætitiâ, moriture Delli,
Seu mœstus omni tempore vixeris,
Seu te in remoto gramine per dies
Festos reclinatum beâris
Interiore notâ Falerni,
Quâ pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis, quâ et obliquo laborat
Lympha fugax trepidare rivo.
Huc vina, et unguenta, et nimiùm brevis
Flores amœnos ferre jube rosæ,
Dum res, et ætas, et Sororum
Fila trium patiuntur atra.
Cedes coëmptis saltibus, et domo,
Villâque flavus quam Tiberis lavit:
Cedes; et exstructis in altum
Divitiis potietur hæres.
Divesne, prisco natus ab Inacho,
Nil interest, an pauper, et infimâ
De gente, sub divo moreris,
Victima nil miserantis Orci.
Omnes eòdem cogimur: omnium
Versatur urna; seriùs ociùs
Sors exitura, et nos in æternum
Exsilium impositura cymbæ.

ODE IV.

AD SEPTIMIUM.

SEPTIMI, Gades aditure mecum, et
Cantabrum indoctum juga ferre nostra, et
Barbaras Syrtes, ubi Maura semper
Æstuat unda:
Tibur, Argeo positum colono,
Sit meæ sedes utinam senectæ!

Sit modus lasso maris, et viarum,
Militiæque!
Unde si Parcæ prohibent iniquæ,
Dulce pellitis ovibus Galæsi
Flumen, et regnata petam Laconi
Rura Phalanto.
Ille terrarum mihi præter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt, viridique certat
Bacca Venafro;
Ver ubi longum, tepidasque præbet
Jupiter brumas; et amicus Aulon
Fertili Baccho minimùm Falernis
Invidet uvis.
Ille te mecum locus et beatæ
Postulant arces: ibi tu calentem
Debitâ sparges lacrymâ favillam
Vatis amici.

ODE V.

AD POMPEIUM.

O SÆPE mecum tempus in ultimum
Deducte, Bruto militiæ duce,
Quis te redonavit Quiritem
Dîs patriis, Italoque cœlo,
Pompei, meorum prime sodalium?
Cum quo morantem sæpè diem mero
Fregi, coronatus nitentes
Malobathro Syrio capillos?
Tecum Philippos et celerem fugam
Sensi, relictâ non bene parmulâ,
Quum fracta virtus et minaces
Turpe solum tetigêre mento.
Sed me per hostes Mercurius celer
Denso paventem sustulit aëre:
Te rursus in bellum resorbens
Unda fretis tulit æstuosis.
Ergo obligatam redde Jovi dapem,
Longâque fessum militiâ latus
Depone sub lauro meâ: nec
Parce cadis tibi destinatis.

Oblivioso levia Massico
Ciboria exple: funde capacibus
Unguenta de conchis. Quis udo
Deproperare apio coronas
Curatve myrto? quem Venus arbitrum
Dicet bibendi? Non ego saniùs
Bacchabor Edonis: recepto
Dulce mihi furere est amico.

ODE VI.

AD VALGIUM.

Non semper imbres nubibus hispidos
Manant in agros, aut mare Caspium
Vexant inæquales procellæ
Usque; nec Armeniis in oris,
Amice Valgi, stat glacies iners
Menses per omnes; aut Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni.
Tu semper urges flebilibus modis
Mysten ademptum: nec tibi Vespero
Surgente decedunt amores,
Nec rapidum fugiente Solem.
At non ter ævo functus amabilem
Ploravit omnes Antilochum senex
Annos: nec impubem parentes
Troïlon, aut Phrygiæ sorores,
Flevêre semper. Desine mollium
Tandem querelarum: et potiùs nova
Cantemus Augusti tropæa
Cæsaris, et rigidum Niphaten,
Medumque flumen, gentibus additum
Victis, minores volvere vortices,
Intraque præscriptum Gelonos
Exiguis equitare campis.

ODE VII.

AD LICINIUM.

Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimiùm premendo
Littus iniquum.
Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.
Sæviùs ventis agitatur ingens
Pinus: et celsæ graviore casu
Decidunt turres: feriuntque summos
Fulgura montes.
Sperat infestis, metuit secundis,
Alteram sortem bene præparatum
Pectus. Informes hiemes reducit
Jupiter, idem
Submovet. Non, si malè nunc, et olim
Sic erit: quondam citharâ tacentem
Suscitat Musam, neque semper arcum
Tendit, Apollo.
Rebus angustis animosus atque
Fortis appare: sapienter idem
Contrahes vento nimiùm secundo
Turgida vela.

ODE VIII.

AD QUINCTIUM.

Quid bellicosus Cantaber, et Scythes,
Hirpine Quincti, cogitet, Hadriâ
Divisus objecto, remittas
Quærere: nec trepides in usum
Poscentis ævi pauca. Fugit retro
Levis Juventas, et Decor, aridâ
Pellente lascivos Amores
Canitie, facilemque Somnum.
Non semper idem floribus est honor
Vernis; neque uno Luna rubens nitet

Vultu: quid æternis minorem
Consiliis animum fatigas?
Cur non sub altâ vel platano vel hâc
Pinu jacentes sic temerè, et rosâ
Canos odorati capillos,
Dum licet, Assyriâque nardo
Potamus uncti? Dissipat Evius
Curas edaces. Quis puer ociùs
Restinguet ardentis Falerni
Pocula prætereunte lymphâ?

ODE IX.

AD MÆCENATEM.

Nolis longa feræ bella Numantiæ,
Nec durum Hannibalem, nec Siculum mare
Pœno purpureum sanguine, mollibus
Aptari citharæ modis;
Nec sævos Lapithas, et nimium mero
Hylæum; domitosve Herculeâ manu
Telluris juvenes, unde periculum
Fulgens contremuit domus
Saturni veteris. Tuque pedestribus
Dices historiis prœlia Cæsaris,
Mæcenas, meliùs, ductaque per vias
Regum colla minantium.
Me dulces dominæ Musa Licymniæ
Cantus, me voluit dicere lucidùm
Fulgentes oculos, et bene mutuis
Fidum pectus amoribus:
Quam nec ferre pedem dedecuit choris,
Nec certare joco, nec dare brachia
Ludentem nitidis virginibus, sacro
Dianæ celebris die.
Num tu, quæ tenuit dives Achæmenes,
Aut pinguis Phrygiæ Mygdonias opes,
Permutare velis crine Licymniæ,
Plenas aut Arabum domos?

ODE X.

IN ARBOREM.

Ille et nefasto te posuit die,
Quicunque primùm et sacrilegâ manu
Produxit, arbos, in nepotum
Perniciem, opprobriumque pagi:
Illum et parentis crediderim sui
Fregisse cervicem, et penetralia
Sparsisse nocturno cruore
Hospitis: ille venena Colcha,
Et quidquid usquam concipitur nefas,
Tractavit, agro qui statuit meo
Te, triste lignum, te, caducum
In domini caput immerentis.
Quid quisque vitet, nunquam homini satìs
Cautum est, in horas. Navita Bosporum
Pœnus perhorrescit, neque ultrà
Cæca timet aliunde fata;
Miles sagittas et celerem fugam
Parthi; catenas Parthus et Italum
Robur: sed improvisa leti
Vis rapuit rapietque gentes.
Quàm penè furvæ regna Proserpinæ,
Et judicantem vidimus Æacum;
Sedesque discretas piorum et
Æoliis fidibus querentem
Sappho puellis de popularibus;
Et te sonantem pleniùs aureo,
Alcæe, plectro dura navis,
Dura fugæ mala, dura belli!
Utrumque sacro digna silentio
Mirantur umbræ dicere: sed magìs
Pugnas et exactos tyrannos
Densum humeris bibit aure vulgus.
Quid mirum, ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues?
Quin et Prometheus, et Pelopis parens,
Dulci laborum decipitur sono:
Nec curat Orion leones
Aut timidos agitare lyncas.

ODE XI.

AD POSTHUMUM.

Eheu! fugaces, Posthume, Posthume,
Labuntur anni: nec pietas moram
Rugis et instanti senectæ
Afferet, indomitæque morti.
Non, si trecenis, quotquot eunt dies,
Amice, places illacrymabilem
Plutona tauris; qui ter amplum
Geryonen Tityonque tristi
Compescit undâ, scilicet omnibus,
Quicunque terræ munere vescimur,
Enavigandâ, sive reges,
Sive inopes erimus coloni.
Frustrà cruento Marte carebimus,
Fractisque rauci fluctibus Hadriæ;
Frustrà per autumnos nocentem
Corporibus metuemus Austrum.
Visendus ater flumine languido
Cocytus errans, et Danaï genus
Infame, damnatusque longi
Sisyphus Æolides laboris.
Linquenda tellus, et domus, et placens
Uxor: neque harum quas colis arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur.
Absumet hæres Cæcuba dignior
Servata centum clavibus; et mero
Tinget pavimentum superbum
Pontificum potiore cœnis.

ODE XII.

IN SUI SÆCULI LUXURIAM.

Jam pauca aratro jugera regiæ
Moles relinquent: undique latiùs
Extenta visentur Lucrino
Stagna lacu; platanusque cœlebs
Evincet ulmos: tum violaria et
Myrtus, et omnis copia narium

Spargent olivetis odorem,
Fertilibus domino priori.
Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
Præscriptum et intonsi Catonis
Auspiciis, veterumque normâ.
Privatus illis census erat brevis,
Commune magnum: nulla decempedis
Metata privatis opacam
Porticus excipiebat Arcton:
Nec fortuitum spernere cespitem
Leges sinebant, oppida publico
Sumptu jubentes et deorum
Templa novo decorare saxo.

ODE XIII.

AD GROSPHUM.

Otium divos rogat, in patenti
Prensus Ægæo, simul atra nubes
Condidit lunam, neque certa fulgent
Sidera nautis:
Otium bello furiosa Thrace,
Otium Medi pharetrâ decori,
Grosphe, non gemmis, neque purpurâ venale, neque auro.
Non enim gazæ, neque consularis
Summovet lictor miseros tumultus
Mentis, et curas laqueata circum
Tecta volantes.
Vivitur parvo bene, cui paternum
Splendet in mensâ tenui salinum:
Nec leves somnos timor aut cupido
Sordidus aufert.
Quid brevi fortes jaculamur ævo
Multa? Quid terras alio calentes
Sole mutamus? Patriæ quis exsul
Se quoque fugit?
Scandit æratas vitiosa naves
Cura; nec turmas equitum relinquit,
Ocior cervis, et agente nimbos
Ocior Euro.

Lætus in præsens animus quod ultrà est
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.
Abstulit clarum cita mors Achillem;
Longa Tithonum minuit senectus;
Et mihi forsan, tibi quod negârit,
Porriget hora.
Te greges centum Siculæque circum
Mugiunt vaccæ; tibi tollit hinnitum
Apta quadrigis equa; te bis Afro
Murice tinctæ
Vestiunt lanæ: mihi parva rura et
Spiritum Graiæ tenuem Camœnæ
Parca non mendax dedit, et malignum
Spernere vulgus.

ODE XIV.

AD MÆCENATEM ÆGROTUM.

Cur me querelis exanimas tuis?
Nec dîs amicum est, nec mihi, te priùs
Obire, Mæcenas, mearum
Grande decus columenque rerum.
Ah! te meæ si partem animæ rapit
Maturior vis, quid moror altera,
Nec carus æquè, nec superstes
Integer? Ille dies utramque
Ducet ruinam. Non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque præcedes, supremum
Carpere iter comites parati.
Me nec Chimæræ spiritus igneæ,
Nec, si resurgat centimanus Gyges,
Divellet unquam: sic potenti
Justitiæ placitumque Parcis.
Seu Libra, seu me Scorpius aspicit
Formidolosus, pars violentior
Natalis horæ, seu tyrannus
Hesperiæ Capricornus undæ;
Utrumque nostrûm incredibili modo
Consentit astrum. Te Jovis impio

Tutela Saturno refulgens
Eripuit, volucrisque fati
Tardavit alas, quum populus frequens
Lætum theatris ter crepuit sonum:
Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum
Dextrâ levâsset, Mercurialium
Custos virorum. Reddere victimas
Ædemque votivam memento:
Nos humilem feriemus agnam.

ODE XV.

Non ebur, neque aureum
Meâ renidet in domo lacunar:
Non trabes Hymettiæ
Premunt columnas ultimâ recisas
Africâ: neque Attali
Ignotus hæres regiam occupavi:
Nec Laconicas mihi
Trahunt honestæ purpuras clientæ.
At fides et ingenî
Benigna vena est; pauperemque dives
Me petit: nihil suprà
Deos lacesso; nec potentem amicum
Largiora flagito,
Satìs beatus unicis Sabinis.
Truditur dies die,
Novæque pergunt interire lunæ:
Tu secanda marmora
Locas sub ipsum funus; et, sepulcri
Immemor, struis domos;
Marisque Baiis obstrepentis urges
Submovere littora,
Parum locuples continente ripâ.
Quid? quod usque proximos
Revellis agri terminos, et ultra
Limites clientium
Salis avarus; pellitur paternos
In sinu ferens deos
Et uxor, et vir, sordidosque natos!
Nulla certior tamen,

Rapacis Orci fine destinatâ,
Aula divitem manet
Herum. Quid ultrà tendis? Æqua tellus
Pauperi recluditur
Regumque pueris: nec satelles Orci
Callidum Promethea
Revexit, auro captus. Hic superbum
Tantalum atque Tantali
Genus coërcet: hic levare functum
Pauperem laboribus,
Vocatus atque non vocatus, audit.

ODE XVI.

IN BACCHUM.

Bacchum in remotis carmina rupibus
Vidi docentem (credite, posteri),
Nymphasque discentes, et aures
Capripedum Satyrorum acutas.
Evoe! recenti mens trepidat metu,
Plenoque Bacchi pectore turbidùm
Lætatur! Evoe! parce, Liber!
Parce, gravi metuende thyrso!
Fas pervicaces est mihi Thyiadas,
Vinique fontem, lactis et uberes
Cantare rivos, atque truncis
Lapsa cavis iterare mella.
Fas et beatæ conjugis additum
Stellis honorem, tectaque Pentheï
Disjecta non leni ruinâ,
Thracis et exitium Lycurgi.
Tu flectis amnes, tu mare barbarum:
Tu separatis uvidus in jugis
Nodo coërces viperino
Bistonidum sine fraude crines:
Tu, quum parentis regna per arduum
Cohors Gigantûm scanderet impia,
Rhœtum retorsisti leonis
Unguibus horribilique malâ;
Quanquam, choreis aptior et jocis
Ludoque dictus, non sat idoneus

Pugnæ ferebaris: sed idem
Pacis eras mediusque belli.
Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
Caudam; et recedentis trilingui
Ore pedes tetigitque crura.

ODE XVII.

AD MÆCENATEM.

Non usitatâ, non tenui ferar
Pennâ biformis per liquidum æthera
Vates; neque in terris morabor
Longiùs; invidiâque major
Urbes relinquam. Non ego, pauperum
Sanguis parentûm, non ego, quem vocas
Dilecte, Mæcenas, obibo,
Nec Stygiâ cohibebor undâ.
Jam jam residunt cruribus asperæ
Pelles: et album mutor in alitem
Superna: nascunturque leves
Per digitos humerosque plumæ.
Jam Dædaleo ocior Icaro
Visam gementis littora Bospori,
Syrtesque Gætulas, canorus
Ales, Hyperboreosque campos.
Me Colchus, et qui dissimulat metum
Marsæ cohortis Dacus, et ultimi
Noscent Geloni: me peritus
Discet Iber, Rhodanique potor.
Absint inani funere næniæ,
Luctusque turpes, et querimoniæ:
Compesce clamorem, ac sepulcri
Mitte supervacuos honores.

Q. HORATII FLACCI

CARMINUM

LIBER TERTIUS.

ODE I.

Odi profanum vulgus, et arceo.
Favete linguis: carmina non priùs
Audita Musarum sacerdos
Virginibus puerisque canto.
Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,
Clari Giganteo triumpho,
Cuncta supercilio moventis.
Est ut viro vir latiùs ordinet
Arbusta sulcis; hic generosior
Descendat in Campum petitor;
Moribus hic meliorque famâ
Contendat; illi turba clientium
Sit major: æquâ lege Necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen.
Districtus ensis cui super impiâ
Cervice pendet, non Siculæ dapes
Dulcem elaborabunt saporem;
Non avium citharæque cantus
Somnum reducent. Somnus agrestium
Lenis virorum non humiles domos
Fastidit, umbrosamve ripam,
Non Zephyris agitata Tempe:
Desiderantem quod satìs est, neque
Tumultuosum sollicitat mare,
Nec sævus Arcturi cadentis
Impetus, aut orientis Hœdi:

Non verberatæ grandine vineæ;
Fundusve mendax,arbore nunc aquas
Culpante, nunc torrentia agros
Sidera, nunc hiemes iniquas.
Contracta pisces æquora sentiunt,
Jactis in altum molibus: huc frequens
Cæmenta demittit redemptor
Cum famulis, dominusque terræ
Fastidiosus: sed Timor et Minæ
Scandunt eòdem quò dominus; neque
Decedit æratâ triremi, et
Post equitem sedet atra Cura.
Quòd si dolentem nec Phrygius lapis,
Nec purpurarum sidere clarior
Delenit usus, nec Falerna
Vitis, Achæmeniumve costum;
Cur invidendis postibus et novo
Sublime ritu moliar atrium?
Cur valle permutem Sabinâ
Divitias operosiores?

ODE II.

Angustam amicè pauperiem pati
Robustus acri militiâ puer
Condiscat; et Parthos feroces
Vexet eques metuendus hastâ:
Vitamque sub divo et trepidis agat
In rebus. Illum ex mœnibus hosticis
Matrona bellantis tyranni
Prospiciens, et adulta virgo,
Suspiret: "Eheu! ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira cædes."
Dulce et decorum est pro patriâ mori:
Mors et fugacem persequitur virum,
Nec parcit imbellis juventæ
Poplitibus timidove tergo.
Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus:

Nec sumit aut ponit secures
Arbitrio popularis auræ.
Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ :
Cœtusque vulgares et udam
Spernit humum fugiente penná.
Est et fideli tuta silentio
Merces: vetabo, qui Cereris sacrum
Vulgârit arcanæ, sub îsdem
Sit trabibus, fragilemve mecum
Solvat faselum. Sæpè Diespiter
Neglectus incesto addidit integrum:
Rarò antecedentem scelestum
Deseruit pede Pœna claudo.

ODE III.

Justum ac tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster,
Dux inquieti turbidus Hadriæ,
Nec fulminantis magna Jovis manus:
Si fractus illabatur orbis,
Impavidum ferient ruinæ.
Hâc arte Pollux, et vagus Hercules,
Enisus, arces attigit igneas:
Quos inter Augustus recumbens
Purpureo bibit ore nectar.
Hâc te merentem, Bacche pater, tuæ
Vexêre tigres, indocili jugum
Collo trahentes. Hâc Quirinus
Martis equis Acheronta fugit;
Gratum eloquutâ consiliantibus
Junone divis: "Ilion, Ilion
Fatalis, incestusque judex,
Et mulier peregrina, vertit
In pulverem, ex quo destituit deos
Mercede pactâ Laomedon, mihi
Castæque damnatum Minervæ
Cum populo et duce fraudulento.
Jam nec Lacænæ splendet adulteræ

Famosus hospes, nec Priami domus
Perjura pugnaces Achivos
Hectoreis opibus refringit:
Nostrisque ductum seditionibus
Bellum resedit. Protenus et graves
Iras, et invisum nepotem,
Troïca quem peperit sacerdos,
Marti redonabo. Illum ego lucidas
Inire sedes, ducere nectaris
Succos, et adscribi quietis
Ordinibus patiar deorum.
Dum longus inter sæviat Ilion
Romamque pontus; quâlibet exsules
In parte regnanto beati:
Dum Priami Paridisque busto
Insultet armentum, et catulos feræ
Celent inultæ; stet Capitolium
Fulgens, triumphatisque possit
Roma ferox dare jura Medis.
Horrenda latè nomen in ultimas
Extendat oras; quâ medius liquor
Secernit Europen ab Afro,
Quâ tumidus rigat arva Nilus:
Aurum irrepertum, et sic meliùs situm
Quum terra celat, spernere fortior,
Quàm cogere humanos in usus,
Omne sacrum rapiente dextrâ.
Quicunque mundo terminus obstitit,
Hunc tangat armis, visere gestiens
Quâ parte debacchentur ignes,
Quâ nebulæ pluviique rores.
Sed bellicosis fata Quiritibus
Hâc lege dico, ne, nimiùm pii,
Rebusque fidentes, avitæ
Tecta velint reparare Trojæ.
Trojæ renascens alite lugubri
Fortuna tristi clade iterabitur,
Ducente victrices catervas
Conjuge me Jovis et sorore.
Ter si resurgat murus aheneus
Auctore Phœbo; ter pereat meis
Excisus Argivis; ter uxor
Capta virum puerosque ploret."
Non hæc jocosæ conveniunt lyræ.

Quò, Musa, tendis? Desine pervicax
  Referre sermones deorum, et
    Magna modis tenuare parvis.

omit to page 89 —

ODE IV.

AD CALLIOPEN.

Descende cœlo, dic age tibiâ
Regina longum, Calliope, melos,
  Seu voce nunc mavis acutâ,
    Seu fidibus citharâque Phœbi.
Auditis? an me ludit amabilis
Insania? Audire et videor pios
  Errare per lucos, amœnæ
    Quos et aquæ subeunt et auræ.
Me fabulosæ, Vulture in Appulo,
Altricis extra limen Apuliæ,
  Ludo fatigatumque somno
    Fronde novâ puerum palumbes
Texêre: mirum quod foret omnibus,
Quicunque celsæ nidum Acherontiæ,
  Saltusque Bantinos, et arvum
    Pingue tenent humilis Forenti;
Ut tuto ab atris corpore viperis
Dormirem et ursis; ut premerer sacrâ
  Lauroque collatâque myrto,
    Non sine dîs animosus infans.
Vester, Camœnæ, vester in arduos
Tollor Sabinos; seu mihi frigidum
  Præneste, seu Tibur supinum,
    Seu liquidæ placuêre Baiæ.
Vestris amicum fontibus et choris
Non me Philippis versa acies retro,
  Devota non exstinxit arbos,
    Nec Siculâ Palinurus undâ.
Utcunque mecum vos eritis, libens
Insanientem navita Bosporum
  Tentabo, et arentes arenas
    Littoris Assyrii viator:
Visam Britannos hospitibus feros,
Et lætum equino sanguine Concanum;
  Visam pharetratos Gelonos,

Et Scythicum inviolatus amnem.
Vos Cæsarem altum, militiâ simul
Fessas cohortes abdidit oppidis,
Finire quærentem labores
Pierio recreatis antro.
Vos lene consilium et datis, et dato
Gaudetis, almæ. Scimus ut impios
Titanas immanemque turmam
Fulmine sustulerit caduco,
Qui terram inertem, qui mare temperat
Ventosum, et urbes, regnaque tristia,
Divosque, mortalesque turbas,
Imperio regit unus æquo.
Magnum illa terrorem intulerat Jovi
Fidens juventus horrida brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo.
Sed quid Typhœus, et validus Mimas,
Aut quid minaci Porphyrion statu,
Quid Rhœtus, evulsisque truncis
Enceladus jaculator audax,
Contra sonantem Palladis ægida
Possent ruentes? Hinc avidus stetit
Vulcanus; hinc matrona Juno, et
Nunquam humeris positurus arcum,
Qui rore puro Castaliæ lavit
Crines solutos, qui Lyciæ tenet
Dumeta natalemque silvam,
Delius et Patareus Apollo.
Vis consilî expers mole ruit suâ:
Vim temperatam dî quoque provehunt
In majus: îdem odêre vires
Omne nefas animo moventes.
Testis mearum centimanus Gyges
Sententiarum; notus et integræ
Tentator Orion Dianæ,
Virgineâ domitus sagittâ.
Injecta monstris terra dolet suis,
Mœretque partus fulmine luridum
Missos ad Orcum: nec peredit
Impositam celer ignis Ætnen:
Incontinentis nec Tityi jecur
Relinquit ales, nequitiæ additus

Custos: amatorem trecentæ
Pirithoüm cohibent catenæ.

ODE V.

Cœlo tonantem credidimus Jovem
Regnare: præsens divus habebitur
Augustus, adjectis Britannis
Imperio, gravibusque Persis.
Milesne Crassi conjuge barbarâ
Turpis maritus vixit! et hostium
(Proh curia, inversique mores!)
Consenuit socerorum in arvis,
Sub rege Medo, Marsus et Appulus,
Anciliorum et nominis et togæ
Oblitus, æternæque Vestæ,
Incolumi Jove et urbe Româ!
Hoc caverat mens provida Reguli,
Dissentientis conditionibus
Fœdis, et exemplo trahenti
Perniciem veniens in ævum,
Si non periret immiserabilis
Captiva pubes. "Signa ego Punicis
Affixa delubris, et arma
Militibus sine cæde," dixit,
"Direpta vidi: vidi ego civium
Retorta tergo brachia libero,
Portasque non clausas, et arva
Marte coli populata nostro.
Auro repensus scilicet acrior
Miles redibit? Flagitio additis
Damnum. Neque amissos colores
Lana refert medicata fuco;
Nec vera virtus, quum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis
Cerva plagis; erit ille fortis,
Qui perfidis se credidit hostibus;
Et Marte Pœnos proteret altero,
Qui lora restrictis lacertis
Sensit iners, timuitque mortem.
Hic, unde vitam sumeret inscius,

Pacem duello miscuit. O pudor!
O magna Carthago, probrosis
Altior Italiæ ruinis!"
Fertur pudicæ conjugis osculum,
Parvosque natos, ut capitis minor,
Ab se removisse, et virilem
Torvus humi posuisse vultum:
Donec labantes consilio patres
Firmaret auctor nunquam aliàs dato,
Interque mœrentes amicos
Egregius properaret exsul.
Atqui sciebat quæ sibi barbarus
Tortor pararet: non aliter tamen
Dimovit obstantes propinquos,
Et populum reditus morantem,
Quàm si clientûm longa negotia
Dijudicatâ lite relinqueret,
Tendens Venafranos in agros,
Aut Lacedæmonium Tarentum.

ODE VI.

AD ROMANOS.

Delicta majorum immeritus lues,
Romane, donec templa refeceris,
Ædesque labentes deorum, et
Fœda nigro simulacra fumo.
Dîs te minorem quòd geris, imperas:
Hinc omne principium, huc refer exitum.
Dî multa neglecti dederunt
Hesperiæ mala luctuosæ.
Jam bis Monæses et Pacori manus
Non auspicatos contudit impetus
Nostros, et adjecisse prædam
Torquibus exiguis renidet.
Penè occupatam seditionibus
Delevit urbem Dacus et Æthiops;
Hic classe formidatus, ille
Missilibus melior sagittis.
Fœcunda culpæ sæcula nuptias
Primùm inquinavêre et genus et domos:
Hoc fonte derivata clades

In patriam populumque fluxit.
Motus doceri gaudet Ionicos
Matura virgo, et fingitur artibus:
Jam nunc et incestos amores
De tenero meditatur ungui.
Non his juventus orta parentibus
Infecit æquor sanguine Punico,
Pyrrhumque et ingentem cecidit
Antiochum, Hannibalemque dirum:
Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glebas, et severæ
Matris ad arbitrium recisos
Portare fustes, sol ubi montium
Mutaret umbras, et juga demeret
Bobus fatigatis, amicum
Tempus agens abeunte curru.
Damnosa quid non imminuit dies?
Ætas parentûm, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

ODE VII.

AD MÆCENATEM.

Martiis cœlebs quid agam kalendis,
Quid velint flores, et acerra thuris
Plena, miraris, positusque carbo in
Cespite vivo,
Docte sermones utriusque linguæ.
Voveram dulces epulas et album
Libero caprum, propè funeratus
Arboris ictu.
Hic dies anno redeunte festus
Corticem astrictum pice dimovebit
Amphoræ, fumum bibere institutæ
Consule Tullo.
Sume, Mæcenas, cyathos amici
Sospitis centum; et vigiles lucernas
Perfer in lucem: procul omnis esto
Clamor et ira.
Mitte civiles super Urbe curas:

Occidit Daci Cotisonis agmen:
Medus infestis sibi luctuosus
Dissidet armis:
Servit, Hispanæ vetus hostis oræ,
Cantaber, serâ domitus catenâ:
Jam Scythæ laxo meditantur arcu
Cedere campis.
Negligens, ne quâ populus laboret,
Parce privatus nimiùm cavere;
Dona præsentis cape lætus horæ, et
Linque severa.

ODE VIII.

AD MERCURIUM.

Mercuri, (nam te docilis magistro
Movit Amphion lapides canendo,)
Tuque, testudo, resonare septem
Callida nervis,
Nec loquax olim neque grata, nunc et
Divitum mensis et amica templis,
Dic modos Lyde quibus obstinatas
Applicet aures.
Tu potes tigres comitesque silvas
Ducere, et rivos celeres morari.
Cessit immanis tibi blandienti
Janitor aulæ
Cerberus; quamvis furiale centum
Muniant angues caput ejus, atque
Spiritus teter saniesque manet
Ore trilingui.
Quin et Ixion Tityosque vultu
Risit invito: stetit urna paulùm
Sicca, dum grato Danaï puellas
Carmine mulces.
Audiat Lyde scelus atque notas
Virginum pœnas, et inane lymphæ
Dolium fundo pereuntis imo,
Seraque fata
Quæ manent culpas etiam sub Orco.
Impiæ, (nam quid potuêre majus?)

Impiæ sponsos potuêre duro
Perdere ferro!
Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendidè mendax, et in omne virgo
Nobilis ævum:
"Surge," quæ dixit juveni marito,
"Surge, ne longus tibi somnus, unde
Non times, detur: socerum et scelestas
Falle sorores;
Quæ, velut nactæ vitulos leænæ,
Singulos, eheu! lacerant. Ego, illis
Mollior, nec te feriam, neque intra
Claustra tenebo.
Me pater sævis oneret catenis,
Quòd viro clemens misero peperci;
Me vel extremos Numidarum in agros
Classe releget.
I pedes quò te rapiunt et auræ,
Dum favet nox et Venus: i secundo
Omine, et nostri memorem sepulcro
Scalpe querelam."

ODE IX.

AD FONTEM BANDUSIUM.

O fons Bandusiæ, splendidior vitro,
Dulci digne mero non sine floribus,
Cras donaberis hædo,
Cui frons turgida cornibus
Primis, et Venerem et prœlia destinat:
Frustrà; nam gelidos inficiet tibi
Rubro sanguine rivos
Lascivi soboles gregis.
Te flagrantis atrox hora Caniculæ
Nescit tangere: tu frigus amabile
Fessis vomere tauris
Præbes et pecori vago.
Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces
Lymphæ desiliunt tuæ.

ODE X.

AD ROMANOS.

Herculis ritu, modò dictus, o plebs,
Morte venalem petiisse laurum,
Cæsar Hispanâ repetit Penates
Victor ab orâ.
Unico gaudens mulier marito
Prodeat, justis operata divis;
Et soror clari ducis: et decoræ
Supplice vittâ
Virginum matres juvenumque nuper
Sospitum. Vos, o pueri, et puellæ
Jam virum expertæ, malè ominatis
Parcite verbis.
Hic dies verè mihi festus atras
Eximet curas: ego nec tumultum,
Nec mori per vim metuam, tenente
Cæsare terras.
I, pete unguentum, puer, et coronas,
Et cadum Marsi memorem duelli,
Spartacum si quâ potuit vagantem
Fallere testa.
Dic et argutæ properet Neæræ
Myrrhinum nodo cohibere crinem:
Si per invisum mora janitorem
Fiet, abito.
Lenit albescens animos capillus
Litium et rixæ cupidos protervæ:
Non ego hoc ferrem, calidus juventâ,
Consule Planco.

ODE XI.

AD MÆCENATEM.

Inclusam Danaën turris ahenea,
Robustæque fores, et vigilum canum
Tristes excubiæ, munierant satìs
Nocturnis ab adulteris;
Si non Acrisium, virginis abditæ
Custodem pavidum, Jupiter et Venus

Risissent: fore enim tutum iter et patens
Converso in pretium deo.
Aurum per medios ire satellites,
Et perrumpere amat saxa, potentius
Ictu fulmineo. Concidit auguris
Argivi domus, ob lucrum
Demersa excidio. Diffidit urbium
Portas vir Macedo, et subruit æmulos
Reges muneribus. Munera navium
Sævos illaqueant duces.
Crescentem sequitur cura pecuniam,
Majorumque fames. Jure perhorrui
Latè conspicuum tollere verticem,
Mæcenas, equitum decus.
Quantò quisque sibi plura negaverit,
A dîs plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio;
Contemptæ dominus splendidior rei,
Quàm si quidquid arat impiger Appulus
Occultare meis dicerer horreis,
Magnas inter opes inops.
Puræ rivus aquæ, silvaque jugerum
Paucorum, et segetis certa fides meæ,
Fulgentem imperio fertilis Africæ
Fallit sorte beatior.
Quanquam nec Calabræ mella ferunt apes,
Nec Læstrygoniâ Bacchus in amphorâ
Languescit mihi, nec pinguia Gallicis
Crescunt vellera pascuis;
Importuna tamen pauperies abest;
Nec, si plura velim, tu dare deneges.
Contracto meliùs parva cupidine
Vectigalia porrigam,
Quàm si Mygdoniis regnum Alyatteï
Campis continuem. Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parcâ quod satìs est manu.

ODE XII.

AD ÆLIUM LAMIAM.

ÆLI, vetusto nobilis ab Lamo,
(Quando et priores hinc Lamias ferunt
Denominatos, et nepotum
Per memores genus omne fastos
Auctore ab illo ducit originem,
Qui Formiarum mœnia dicitur
Princeps, et innantem Maricæ
Littoribus tenuisse Lirim,
Latè tyrannus); cras foliis nemus
Multis et algâ littus inutili
Demissa tempestas ab Euro
Sternet, aquæ nisi fallit augur
Annosa cornix. Dum potes, aridum
Compone lignum: cras Genium mero
Curabis, et porco bimestri,
Cum famulis operum solutis.

ODE XIII.

AD FAUNUM.

FAUNE, Nympharum fugientûm amator,
Per meos fines et aprica rura
Lenis incedas, abeasque parvis
Æquus alumnis:
Si tener pleno cadit hædus anno,
Larga nec desunt Veneris sodali
Vina crateræ, vetus ara multo
Fumat odore.
Ludit herboso pecus omne campo,
Quum tibi Nonæ redeunt Decembres:
Festus in pratis vacat otioso
Cum bove pagus:
Inter audaces lupus errat agnos:
Spargit agrestes tibi silva frondes:
Gaudet invisam pepulisse fossor
Ter pede terram.

ODE XIV.

AD TELEPHUM.

Quantum distet ab Inacho
Codrus, pro patriâ non timidus mori,
Narras, et genus Æaci,
Et pugnata sacro bella sub Ilio:
Quo Chium pretio cadum
Mercemur, quis aquam temperet ignibus,
Quo præbente domum et quotâ
Pelignis caream frigoribus, taces.
Da Lunæ properè novæ,
Da Noctis mediæ, da, puer, auguris
Murenæ: tribus aut novem
Miscentur cyathis pocula commodis.
Qui Musas amat impares,
Ternos ter cyathos attonitus petet
Vates: tres prohibet supra
Rixarum metuens tangere Gratia,
Nudis juncta sororibus.
Insanire juvat. Cur Berecynthiæ
Cessant flamina tibiæ?
Cur pendet tacitâ fistula cum lyrâ?
Parcentes ego dexteras
Odi: sparge rosas; audiat invidus
Dementem strepitum Lycus,
Et vicina seni non habilis Lyco.

ODE XV.

AD AMPHORAM.

O nata mecum consule Manlio,
Seu tu querelas, sive geris jocos,
Seu rixam et insanos amores,
Seu facilem, pia testa, somnum,
Quocunque lectum nomine Massicum
Servas, moveri digna bono die:
Descende, Corvino jubente,
Promere languidiora vina.
Non ille, quanquam Socraticis madet
Sermonibus, te negliget horridus:

Narratur et prisci Catonis
Sæpè mero caluisse virtus.
Tu lene tormentum ingenio admoves
Plerùmque duro: tu sapiéntium
Curas et arcanum jocoso
Consilium retegis Lyæo:
Tu spem reducis mentibus anxiis
Viresque; et addis cornua pauperi,
Post te neque iratos trementi
Regum apices, neque militum arma.
Te Liber, et, si læta aderit, Venus,
Segnesque nodum solvere Gratiæ,
Vivæque producent lucernæ,
Dum rediens fugat astra Phœbus.

ODE XVI.

AD DIANAM.

Montium custos nemorumque, virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimisque leto,
Diva triformis;
Imminens villæ tua pinus esto,
Quam per exactos ego lætus annos
Verris obliquum meditantis ictum
Sanguine donem.

ODE XVII.

AD PHIDYLEN.

Cœlo supinas si tuleris manus
Nascente Lunâ, rustica Phidyle,
Si thure placâris et hornâ
Fruge Lares, avidâque porcâ;
Nec pestilentem sentiet Africum
Fœcunda vitis, nec sterilem seges
Rubiginem, aut dulces alumni
Pomifero grave tempus anno.
Nam, quæ nivali pascitur Algido
Devota quercus inter et ilices,

Aut crescit Albanis in herbis
Victima, pontificum secures
Cervice tinget. Te nihil attinet
Tentare multâ cæde bidentium
Parvos coronantem marino
Rore deos, fragilique myrto.
Immunis aram si tetigit manus,
Non sumptuosâ blandior hostiâ,
Mollivit aversos Penates
Farre pio et saliente micâ.

ODE XVIII.

IN DIVITES AVAROS.

Intactis opulentior
Thesauris Arabum et divitis Indiæ,
Cæmentis licet occupes
Tyrrhenum omne tuis et mare Apulicum;
Si figit adamantinos
Summis verticibus dira Necessitas
Clavos, non animum metu,
Non mortis laqueis expedies caput.
Campestres meliùs Scythæ,
Quorum plaustra vagas ritè trahunt domos,
Vivunt, et rigidi Getæ;
Immetata quibus jugera liberas
Fruges et Cererem ferunt,
Nec cultura placet longior annuâ;
Defunctumque laboribus
Æquali recreat sorte vicarius.
Illic matre carentibus
Privignis mulier temperat innocens;
Nec dotata regit virum
Conjux, nec nitido fidit adultero:
Dos est magna parentium
Virtus, et metuens alterius viri
Certo fœdere castitas,
Et peccare nefas, aut pretium emori.
O quisquis volet impias
Cædes, et rabiem tollere civicam,
Si quæret pater urbium
Subscribi statuis, indomitam audeat

Refrænare licentiam,
Clarus postgenitis: quatenus, heu nefas!
Virtutem incolumem odimus,
Sublatam ex oculis quærimus, invidi.
Quid tristes querimoniæ,
Si non supplicio culpa reciditur?
Quid leges, sine moribus
Vanæ, proficiunt? si neque fervidis
Pars inclusa caloribus
Mundi, nec Boreæ finitimum latus,
Duratæque solo nives,
Mercatorem abigunt? horrida callidi
Vincunt æquora navitæ?
Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
Virtutisque viam deserere arduæ?
Vel nos in Capitolium,
Quò clamor vocat et turba faventium,
Vel nos in mare proximum
Gemmas, et lapides, aurum et inutile,
Summi materiam mali,
Mittamus, scelerum si bene pœnitet.
Eradenda cupidinis
Pravi sunt elementa; et teneræ nimis
Mentes asperioribus
Formandæ studiis. Nescit equo rudis
Hærere ingenuus puer,
Venarique timet; ludere doctior,
Seu Græco jubeas trocho,
Seu malis vetitâ legibus aleâ:
Quum perjura patris fides
Consortem socium fallat et hospitem,
Indignoque pecuniam
Hæredi properet. Scilicet improbæ
Crescunt divitiæ: tamen
Curtæ nescio quid semper abest rei.

ODE XIX.

AD BACCHUM.

Quò me, Bacche, rapis tui
Plenum? Quæ nemora, quos agor in specus,

Velox mente novâ? Quibus
Antris egregii Cæsaris audiar
Æternum meditans decus
Stellis inserere et consilio Jovis?
Dicam insigne, recens, adhuc
Indictum ore alio. Non secus in jugis
Exsomnis stupet Evias,
Hebrum prospiciens, et nive candidam
Thracen, ac pede barbaro
Lustratam Rhodopen. Ut mihi devio
Ripas et vacuum nemus
Mirari libet! O Naïadum potens,
Baccharumque valentium
Proceras manibus vertere fraxinos!
Nil parvum, aut humili modo,
Nil mortale loquar. Dulce periculum,
O Lenæe, sequi deum
Cingentem viridi tempora pampino!

ODE XX.

AD VENEREM.

Vixi choreis nuper idoneus,
Et militavi non sine gloriâ:
Nunc arma defunctumque bello
Barbiton hic paries habebit,
Lævum marinæ qui Veneris latus
Custodit. Hîc, hîc ponite lucida
Funalia et vectes et arcus
Oppositis foribus minaces.
O quæ beatam, diva, tenes Cyprum, et
Memphin carentem Sithoniâ nive,
Regina, sublimi flagello
Tange Chloën semel arrogantem.

ODE XXI.

AD GALATEAM.

Impios parræ recinentis omen
Ducat, et prægnans canis, aut ab agro

Rava decurrens lupa Lanuvino,
Fœtaque vulpes:
Rumpat et serpens iter institutum,
Si per obliquum similis sagittæ
Terruit mannos. Ego cui timebo,
Providus auspex,
Antequam stantes repetat paludes
Imbrium divina avis imminentûm,
Oscinem corvum prece suscitabo
Solis ab ortu.
Sis licet felix ubicunque mavis,
Et memor nostri, Galatea, vivas:
Teque nec lævus vetet ire picus,
Nec vaga cornix.
Sed vides quanto trepidet tumultu
Pronus Orion. Ego quid sit ater
Hadriæ novi sinus et quid albus
Peccet Iapyx.
Hostium uxores puerique cæcos
Sentiant motus orientis Austri, et
Æquoris nigri fremitum, et trementes
Verbere ripas!
Sic et Europe niveum doloso
Credidit tauro latus, et scatentem
Belluis pontum mediasque fraudes
Palluit audax.
Nuper in pratis studiosa florum, et
Debitæ Nymphis opifex coronæ,
Nocte sublustri nihil astra præter
Vidit et undas.
Quæ simul centum tetigit potentem
Oppidis Creten, "Pater, o relictum
Filiæ nomen, pietasque," dixit,
"Victa furore!
Unde? quò veni? Levis una mors est
Virginum culpæ. Vigilansne ploro
Turpe commissum? an vitiis carentem
Ludit imago
Vana, quæ portâ fugiens eburnâ
Somnium ducit? Meliùsne fluctus
Ire per longos fuit, an recentes
Carpere flores?
Si quis infamem mihi nunc juvencum
Dedat iratæ! lacerare ferro, et

Frangere enitar modò multùm amati
Cornua monstri.
Impudens liqui patrios Penates:
Impudens Orcum moror! O deorum
Si quis hæc audis, utinam inter errem
Nuda leones!
Antequam turpis macies decentes
Occupet malas, teneræque succus
Defluat prædæ, speciosa quæro
Pascere tigres.
'Vilis Europe,' pater urget absens,
'Quid mori cessas? Potes hâc ab orno
Pendulum zonâ bene te sequutâ
Lædere collum.
Sive te rupes et acuta leto
Saxa delectant, age, te procellæ
Crede veloci: nisi herile mavis
Carpere pensum,
Regius sanguis, dominæque tradi
Barbaræ pellex.'" Aderat querenti
Perfidùm ridens Venus, et remisso
Filius arcu.
Mox, ubi lusit satìs, "Abstineto,"
Dixit, "irarum calidæque rixæ,
Quum tibi invisus laceranda reddet
Cornua taurus.
Uxor invicti Jovis esse nescis:
Mitte singultus: bene ferre magnam
Disce fortunam: tua sectus orbis
Nomina ducet."

ODE XXII.

AD LYDEN.

Festo quid potiùs die
Neptuni faciam? Prome reconditum,
Lyde, strenua Cæcubum;
Munitæque adhibe vim sapientiæ.
Inclinare meridiem
Sentis; ac, veluti stet volucris dies,
Parcis deripere horreo
Cessantem Bibuli consulis amphoram.

Nos cantabimus invicem
Neptunum, et virides Nereïdum comas:
Tu curvâ recines lyrâ
Latonam, et celeris spicula Cynthiæ:
Summo carmine, quæ Cnidon
Fulgentesque tenet Cycladas, et Paphon
Junctis visit oloribus:
Dicetur meritâ Nox quoque næniâ.

ODE XXIII.

AD MÆCENATEM.

Tyrrhena regum progenies, tibi
Non antè verso lene merum cado
Cum flore, Mæcenas, rosarum, et
Pressa tuis balanus capillis
Jamdudum apud me est. Eripe te moræ:
Ne semper udum Tibur et Æsulæ
Declive contempleris arvum, et
Telegoni juga parricidæ.
Fastidiosam desere copiam, et
Molem propinquam nubibus arduis:
Omitte mirari beatæ
Fumum et opes strepitumque Romæ.
Plerùmque gratæ divitibus vices;
Mundæque parvo sub lare pauperum
Cœnæ, sine aulæis et ostro,
Sollicitam explicuêre frontem.
Jam clarus occultum Andromedes pater
Ostendit ignem: jam Procyon furit,
Et stella vesani Leonis,
Sole dies referente siccos.
Jam pastor umbras cum grege languido
Rivumque fessus quærit, et horridi
Dumeta Silvani; caretque
Ripa vagis taciturna ventis.
Tu civitatem quis deceat status
Curas, et Urbi sollicitus times
Quid Seres et regnata Cyro
Bactra parent, Tanaïsque discors.
Prudens futuri temporis exitum
Caliginosâ nocte premit Deus,

Ridetque, si mortalis ultra
Fas trepidat. Quod adest, memento
Componere æquus: cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adesos
Stirpesque raptas et pecus et domos
Volventis unâ, non sine montium
Clamore vicinæque silvæ,
Quum fera diluvies quietos
Irritat amnes. Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, "Vixi": cras vel atrâ
Nube polum Pater occupato,
Vel sole puro: non tamen irritum
Quodcunque retro est efficiet; neque
Diffinget infectumque reddet
Quod fugiens semel hora vexit.
Fortuna, sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.
Laudo manentem: si celeres quatit
Pennas, resigno quæ dedit, et meâ
Virtute me involvo, probamque
Pauperiem sine dote quæro.
Non est meum, si mugiat Africis
Malus procellis, ad miseras preces
Decurrere, et votis pacisci
Ne Cypriæ Tyriæque merces
Addant avaro divitias mari.
Tum me, biremis præsidio scaphæ,
Tutum per Ægæos tumultus
Aura feret geminusque Pollux.

ODE XXIV.

Exegi monumentum ære perennius,
Regalique situ pyramidum altius;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.

Non omnis moriar: multaque pars mei
Vitabit Libitinam. Usque ego posterâ
Crescam laude recens, dum Capitolium
Scandet cum tacitâ virgine pontifex.
Dicar, quâ violens obstrepit Aufidus,
Et quâ pauper aquæ Daunus agrestium
Regnavit populorum, ex humili potens,
Princeps Æolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quæsitam meritis, et mihi Delphicâ
Lauro cinge volens, Melpomene, comam.

Q. HORATII FLACCI

CARMINUM

LIBER QUARTUS.

ODE I.

AD JULUM ANTONIUM.

PINDARUM quisquis studet æmulari,
Jule, ceratis ope Dædaleâ
Nititur pennis, vitreo daturus
  Nomina ponto.
Monte decurrens velut amnis, imbres
Quem super notas aluêre ripas,
Fervet immensusque ruit profundo
  Pindarus ore;
Laureâ donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit, numerisque fertur
  Lege solutis;
Seu deos, regesve canit, deorum
Sanguinem, per quos cecidêre justâ
Morte Centauri, cecidit tremendæ
  Flamma Chimæræ;
Sive, quos Elea domum reducit
Palma cœlestes, pugilemve equumve
Dicit, et centum potiore signis
  Munere donat;
Flebili sponsæ juvenemve raptum
Plorat, et vires animumque moresque
Aureos educit in astra, nigroque
  Invidet Orco.
Multa Dircæum levat aura cycnum,
Tendit, Antoni, quoties in altos

Nubium tractus: ego, apis Matinæ
More modoque,
Grata carpentis thyma per laborem
Plurimum, circa nemus uvidique
Tiburis ripas operosa parvus
Carmina fingo.
Concines majore poëta plectro
Cæsarem, quandoque trahet feroces
Per sacrum clivum, meritâ decorus
Fronde, Sicambros;
Quo nihil majus meliusve terris
Fata donavêre, bonique divi,
Nec dabunt, quamvis redeant in aurum
Tempora priscum.
Concines lætosque dies et Urbis
Publicum ludum, super impetrato
Fortis Augusti reditu, forumque
Litibus orbum.
Tum meæ (si quid loquar audiendum)
Vocis accedet bona pars; et, o Sol
Pulcher! o laudande! canam, recepto
Cæsare felix.
Tuque dum procedis, "Io triumphe!"
Non semel dicemus, "Io triumphe!"
Civitas omnis, dabimusque divis
Thura benignis.
Te decem tauri totidemque vaccæ,
Me tener solvet vitulus, relictâ
Matre, qui largis juvenescit herbis
In mea vota,
Fronte curvatos imitatus ignes
Tertium Lunæ referentis ortum,
Quâ notam duxit niveus videri,
Cætera fulvus.

ODE II.

AD MELPOMENEN.

Quem tu, Melpomene, semel
Nascentem placido lumine videris,
Illum non labor Isthmius
Clarabit pugilem, non equus impiger

Curru ducet Achaïco
Victorem; neque res bellica Deliis
Ornatum foliis ducem,
Quòd regum tumidas contuderit minas,
Ostendet Capitolio:
Sed quæ Tibur aquæ fertile præfluunt,
Et spissæ nemorum comæ,
Fingent Æolio carmine nobilem.
Romæ principis urbium
Dignatur soboles inter amabiles
Vatum ponere me choros;
Et jam dente minùs mordeor invido.
O, testudinis aureæ
Dulcem quæ strepitum, Pieri, temperas;
O mutis quoque piscibus
Donatura cycni, si libeat, sonum!
Totum muneris hoc tui est,
Quòd monstror digito prætereuntium
Romanæ fidicen lyræ:
Quòd spiro et placeo (si placeo), tuum est.

ODE III.

DRUSI LAUDES.

Qualem ministrum fulminis alitem
(Cui rex deorum regnum in aves vagas
Permisit, expertus fidelem
Jupiter in Ganymede flavo)
Olim juventas, et patrius vigor,
Nido laborum propulit inscium;
Vernique, jam nimbis remotis,
Insolitos docuêre nisus
Venti paventem; mox in ovilia
Demisit hostem vividus impetus;
Nunc in reluctantes dracones
Egit amor dapis atque pugnæ:
Qualemve lætis caprea pascuis
Intenta fulvæ matris ab ubere
Jam lacte depulsum leonem,
Dente novo peritura, vidit:
Vidêre Rhætis bella sub Alpibus
Drusum gerentem Vindelici; quibus
Mos unde deductus per omne

Tempus Amazoniâ securi
Dextras obarmet, quærere distuli
(Nec scire fas est omnia): sed diu
Latèque victrices catervæ,
Consiliis juvenis revictæ,
Sensêre quid mens ritè, quid indoles,
Nutrita faustis sub penetralibus,
Posset, quid Augusti paternus
In pueros animus Nerones.
Fortes creantur fortibus; et bonis
Est in juvencis, est in equis, patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.
Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant:
Utcunque defecêre mores,
Indecorant bene nata culpæ.
Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen, et Hasdrubal
Devictus, et pulcher fugatis
Ille dies Latio tenebris,
Qui primus almâ risit adoreâ,
Dirus per urbes Afer ut Italas,
Ceu flamma per tædas, vel Eurus
Per Siculas equitavit undas.
Post hoc secundis usque laboribus
Romana pubes crevit, et impio
Vastata Pœnorum tumultu
Fana deos habuêre rectos.
Dixitque tandem perfidus Hannibal:
"Cervi, luporum præda rapacium,
Sectamur ultro quos opimus
Fallere et effugere est triumphus.
Gens, quæ cremato fortis ab Ilio,
Jactata Tuscis æquoribus sacra,
Natosque, maturosque patres,
Pertulit Ausonias ad urbes,
Duris ut ilex tonsa bipennibus
Nigræ feraci frondis in Algido,
Per damna, per cædes, ab ipso
Ducit opes animumque ferro.
Non Hydra secto corpore firmior
Vinci dolentem crevit in Herculem;
Monstrumve submisêre Colchi
Majus, Echioniæve Thebæ.

Merses profundo, pulchrior evenit:
Luctere, multâ proruet integrum
Cum laude victorem, geretque
Prœlia conjugibus loquenda.
Carthagini jam non ego nuntios
Mittam superbos: occidit, occidit
Spes omnis et fortuna nostri
Nominis, Hasdrubale interempto.
Nil Claudiæ non perficient manus,
Quas et benigno numine Jupiter
Defendit, et curæ sagaces
Expediunt per acuta belli."

ODE IV.

AD AUGUSTUM.

Divis orte bonis, optime Romulæ
Custos gentis, abes jam nimiùm diu:
Maturum reditum pollicitus Patrum
Sancto concilio, redi.
Lucem redde tuæ, dux bone, patriæ:
Instar veris enim vultus ubi tuus
Affulsit, populo gratior it dies,
Et soles meliùs nitent.
Ut mater juvenem, quem Notus invido
Flatu Carpathii trans maris æquora
Cunctantem spatio longiùs annuo
Dulci distinet a domo,
Votis ominibusque et precibus vocat,
Curvo nec faciem littore dimovet:
Sic desideriis icta fidelibus
Quærit patria Cæsarem.
Tutus bos etenim rura perambulat:
Nutrit rura Ceres, almaque Faustitas:
Pacatum volitant per mare navitæ:
Culpari metuit Fides:
Nullis polluitur casta domus stupris:
Mos et lex maculosum edomuit nefas:
Laudantur simili prole puerperæ:
Culpam Pœna premit comes.
Quis Parthum paveat? quis gelidum Scythen?
Quis, Germania quos horrida parturit

Fœtus, incolumi Cæsare? quis feræ
Bellum curet Iberiæ?
Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores:
Hinc ad vina redit lætus, et alteris
Te mensis adhibet deum:
Te multâ prece, te prosequitur mero
Defuso pateris; et Laribus tuum
Miscet numen, uti Græcia Castoris
Et magni memor Herculis.
"Longas o utinam, dux bone, ferias
Præstes Hesperiæ!" dicimus integro
Sicci manè die, dicimus uvidi,
Quum sol Oceano subest.

ODE V.

AD APOLLINEM.

Dive, quem proles Niobea magnæ
Vindicem linguæ, Tityosque raptor,
Sensit, et Trojæ propè victor altæ
Phthius Achilles,
Cæteris major, tibi miles impar;
Filius quanquam Thetidos marinæ
Dardanas turres quateret tremendâ
Cuspide pugnax:
Ille, mordaci velut icta ferro
Pinus, aut impulsa cupressus Euro,
Procidit latè, posuitque collum in
Pulvere Teucro.
Ille non, inclusus equo Minervæ
Sacra mentito, malè feriatos
Troas et lætam Priami choreis
Falleret aulam:
Sed palàm captis gravis, heu nefas! heu!
Nescios fari pueros Achivis
Ureret flammis, etiam latentem
Matris in alvo;
Ni, tuis victus Venerisque gratæ
Vocibus, divûm Pater adnuisset
Rebus Æneæ potiore ductos
Alite muros.

Doctor Argivæ fidicen Thaliæ,
Phœbe, qui Xantho lavis amne crines,
Dauniæ defende decus Camœnæ,
Levis Agyieu!
Spiritum Phœbus mihi, Phœbus artem
Carminis nomenque dedit poëtæ.
Virginum primæ, puerique claris
Patribus orti,
Deliæ tutela deæ, fugaces
Lyncas et cervos cohibentis arcu,
Lesbium servate pedem, meique
Pollicis ictum;
Ritè Latonæ puerum canentes,
Ritè crescentem face Noctilucam,
Prosperam frugum, celeremque pronos
Volvere menses.
Nupta jam dices: "Ego dîs amicum,
Sæculo festas referente luces,
Reddidi carmen, docilis modorum
Vatis Horatî."

ODE VI.

AD TORQUATUM.

Diffugêre nives: redeunt jam gramina campis,
Arboribusque comæ:
Mutat terra vices, et decrescentia ripas
Flumina prætereunt.
Gratia cum Nymphis geminisque sororibus audet
Ducere nuda choros.
Immortalia ne speres monet Annus, et almum
Quæ rapit Hora diem.
Frigora mitescunt Zephyris: Ver proterit Æstas,
Interitura, simul
Pomifer Autumnus fruges effuderit: et mox
Bruma recurrit iners.
Damna tamen celeres reparant cœlestia lunæ:
Nos, ubi decidimus
Quò pius Æneas, quò dives Tullus, et Ancus,
Pulvis et umbra sumus.
Quis scit an adjiciant hodiernæ crastina summæ
Tempora dî superi?

Cuncta manus avidas fugient hæredis, amico
Quæ dederis animo.
Quum semel occideris, et de te splendida Minos
Fecerit arbitria,
Non, Torquate, genus, non te facundia, non te
Restituet pietas.
Infernis neque enim tenebris Diana pudicum
Liberat Hippolytum:
Nec Lethæa valet Theseus abrumpere caro
Vincula Pirithoo.

ODE VII.

AD CENSORINUM.

DONAREM pateras grataque commodus,
Censorine, meis æra sodalibus,
Donarem tripodas, præmia fortium
Graiorum; neque tu pessima munerum
Ferres, divite me scilicet artium
Quas aut Parrhasius protulit, aut Scopas;
Hic saxo, liquidis ille coloribus
Solers nunc hominem ponere, nunc deum:
Sed non hæc mihi vis, nec tibi talium
Res est aut animus deliciarum egens.
Gaudes carminibus: carmina possumus
Donare, et pretium dicere muneri.
Non incisa notis marmora publicis,
Per quæ spiritus et vita redit bonis
Post mortem ducibus; non celeres fugæ,
Rejectæque retrorsùm Hannibalis minæ;
Non incendia Carthaginis impiæ,
Ejus qui domitâ nomen ab Africâ
Lucratus rediit, clariùs indicant
Laudes, quàm Calabræ Pierides: neque,
Si chartæ sileant quod bene feceris,
Mercedem tuleris. Quid foret Iliæ
Mavortisque puer, si taciturnitas
Obstaret meritis invida Romuli?
Ereptum Stygiis fluctibus Æacum
Virtus et favor et lingua potentium
Vatum divitibus consecrat insulis.
Dignum laude virum Musa vetat mori:

Cœlo Musa beat. Sic Jovis interest
Optatis epulis impiger Hercules:
Clarum Tyndaridæ sidus ab infimis
Quassas eripiunt æquoribus rates:
Ornatus viridi tempora pampino
Liber vota bonos ducit ad exitus.

ODE VIII.

AD LOLLIUM.

Ne fortè credas interitura quæ,
Longè sonantem natus ad Aufidum,
  Non antè vulgatas per artes
    Verba loquor socianda chordis.
Non, si priores Mæonius tenet
Sedes Homerus, Pindaricæ latent,
  Ceæque, et Alcæi minaces,
    Stesichorique graves Camœnæ:
Nec, si quid olim lusit Anacreon,
Delevit ætas: spirat adhuc amor,
  Vivuntque commissi calores
    Æoliæ fidibus puellæ.
Non sola comptos arsit adulteri
Crines, et aurum vestibus illitum
  Mirata, regalesque cultus,
    Et comites, Helene Lacæna:
Primusve Teucer tela Cydonio
Direxit arcu: non semel Ilios
  Vexata: non pugnavit ingens
    Idomeneus Sthenelusve solus
Dicenda Musis prœlia: non ferox
Hector, vel acer Deïphobus graves
  Excepit ictus pro pudicis
    Conjugibus puerisque primus.
Vixêre fortes ante Agamemnona
Multi: sed omnes illacrymabiles
  Urgentur, ignotique, longâ
    Nocte, carent quia vate sacro.
Paulùm sepultæ distat inertiæ
Celata virtus. Non ego te meis
  Chartis inornatum silebo,
    Totve tuos patiar labores

Impunè, Lolli, carpere lividas
Obliviones. Est animus tibi
Rerumque prudens, et secundis
Temporibus dubiisque rectus;
Vindex avaræ fraudis, et abstinens
Ducentis ad se cuncta pecuniæ;
Consulque non unius anni,
Sed quoties bonus atque fidus
Judex honestum prætulit utili, et
Rejecit alto dona nocentium
Vultu, et per obstantes catervas
Explicuit sua victor arma.
Non possidentem multa vocaveris
Rectè beatum: rectiùs occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet;
Non ille pro caris amicis
Aut patriâ timidus perire.

ODE IX.

AD LIGURINUM.

O crudelis adhuc, et Veneris muneribus potens,
Insperata tuæ quum veniet pluma superbiæ,
Et, quæ nunc humeris involitant, deciderint comæ,
Nunc et qui color est puniceæ flore prior rosæ
Mutatus Ligurinum in faciem verterit hispidam;
Dices, "Heu!" (quoties te in speculo videris alterum)
"Quæ mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?"

ODE X.

AD PHYLLIDEM.

Est mihi nonum superantis annum
Plenus Albani cadus: est in horto,
Phylli, nectendis apium coronis:
Est hederæ vis

Multa, quâ crines religata fulges.
Ridet argento domus: ara, castis
Vincta verbenis, avet immolato
Spargier agno.
Cuncta festinat manus, huc et illuc
Cursitant mixtæ pueris puellæ:
Sordidum flammæ trepidant rotantes
Vertice fumum.
Ut tamen nôris quibus advoceris
Gaudiis; Idus tibi sunt agendæ,
Qui dies mensem Veneris marinæ
Findit Aprilem:
Jure solemnis mihi, sanctiorque
Penè natali proprio, quòd ex hâc
Luce Mæcenas meus affluentes
Ordinat annos.

ODE XI.

AD VIRGILIUM.

Jam veris comites, quæ mare temperant,
Impellunt animæ lintea Thraciæ:
Jam nec prata rigent, nec fluvii strepunt
Hibernâ nive turgidi.
Nidum ponit, Ityn flebiliter gemens,
Infelix avis, et Cecropiæ domus
Æternum opprobrium, quòd malè barbaras
Regum est ulta libidines.
Dicunt in tenero gramine pinguium
Custodes ovium carmina fistulâ,
Delectantque deum cui pecus et nigri
Colles Arcadiæ placent.
Adduxêre sitim tempora, Virgili:
Sed pressum Calibus ducere Liberum
Si gestis, juvenum nobilium cliens,
Nardo vina merebere.
Nardi parvus onyx eliciet cadum
Qui nunc Sulpitiis accubat horreis,
Spes donare novas largus, amaraque
Curarum eluere efficax.
Ad quæ si properas gaudia, cum tuâ
Velox merce veni: non ego te meis

Immunem meditor tingere poculis,
Plenâ dives ut in domo.
Verùm pone moras, et studium lucri;
Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem:
Dulce est desipere in loco.

ODE XII.

AD LYCEN.

Audivêre, Lyce, dî mea vota, dî
Audivêre, Lyce: fis anus, et tamen
Vis formosa videri;
Ludisque et bibis impudens.
Importunus Amor transvolat aridas
Quercus, et refugit te, quia luridi
Dentes te, quia rugæ
Turpant, et capitis nives.
Nec Coæ referunt jam tibi purpuræ,
Nec clari lapides, tempora quæ semel
Notis condita fastis
Inclusit volucris dies.
Quò fugit Venus? heu! quòve color decens?
Quò motus? quid habes illius, illius,
Quæ spirabat amores,
Quæ me surpuerat mihi,
Felix post Cynaram, notaque et artium
Gratarum facies? Sed Cynaræ breves
Annos fata dederunt,
Servatura diu parem
Cornicis vetulæ temporibus Lycen;
Possent ut juvenes visere fervidi,
Multo non sine risu,
Dilapsam in cineres facem.

ODE XIII.

AD AUGUSTUM.

Quæ cura Patrum, quæve Quiritium,
Plenis honorum muneribus tuas,

Auguste, virtutes in ævum
Per titulos memoresque fastos
Æternet? o, quâ sol habitabiles
Illustrat oras, maxime principum,
Quem legis expertes Latinæ
Vindelici didicêre nuper
Quid Marte posses. Milite nam tuo
Drusus Genaunos, implacidum genus,
Brennosque veloces, et arces
Alpibus impositas tremendis,
Dejecit acer plùs vice simplici.
Major Neronum mox grave prœlium
Commisit, immanesque Rhætos
Auspiciis pepulit secundis:
Spectandus, in certamine Martio,
Devota morti pectora liberæ
Quantis fatigaret ruinis,
Indomitas propè qualis undas
Exercet Auster, Pleïadum choro
Scindente nubes, impiger hostium
Vexare turmas, et frementem
Mittere equum medios per ignes.
Sic tauriformis volvitur Aufidus,
Qui regna Dauni præfluit Appuli,
Quum sævit, horrendamque cultis
Diluviem meditatur agris;
Ut barbarorum Claudius agmina
Ferrata vasto diruit impetu,
Primosque et extremos metendo,
Stravit humum, sine clade victor,
Te copias, te consilium, et tuos
Præbente divos: nam, tibi quo die
Portus Alexandrea supplex
Et vacuam patefecit aulam,
Fortuna lustro prospera tertio
Belli secundos reddidit exitus,
Laudemque et optatum peractis
Imperiis decus arrogavit.
Te Cantaber non antè domabilis,
Medusque, et Indus, te profugus Scythes
Miratur, o tutela præsens
Italiæ dominæque Romæ:
Te, fontium qui celat origines,
Nilusque, et Ister, te rapidus Tigris,

Te belluosus qui remotis
Obstrepit Oceanus Britannis,
Te non paventis funera Galliæ
Duræque tellus audit Iberiæ:
Te cæde gaudentes Sicambri
Compositis venerantur armis.

ODE XIV.

AUGUSTI LAUDES.

Phœbus volentem prœlia me loqui
Victas et urbes increpuit lyrâ,
Ne parva Tyrrhenum per æquor
Vela darem. Tua, Cæsar, ætas
Fruges et agris rettulit uberes,
Et signa nostro restituit Jovi
Direpta Parthorum superbis
Postibus, et vacuum duellis
Janum Quirini clausit, et ordinem
Rectum et vaganti fræna licentiæ
Injecit, amovitque culpas,
Et veteres revocavit artes,
Per quas Latinum nomen et Italæ
Crevêre vires, famaque et imperî
Porrecta majestas ad ortum
Solis ab Hesperio cubili.
Custode rerum Cæsare, non furor
Civilis, aut vis eximet otium;
Non ira, quæ procudit enses,
Et miseras inimicat urbes.
Non qui profundum Danubium bibunt
Edicta rumpent Julia, non Getæ,
Non Seres, infidive Persæ,
Non Tanaïm prope flumen orti.
Nosque et profestis lucibus et sacris,
Inter jocosi munera Liberi,
Cum prole matronisque nostris,
Ritè deos priùs apprecati,
Virtute functos, more patrum, duces,
Lydis remixto carmine tibiis,
Trojamque et Anchisen, et almæ
Progeniem Veneris canemus.

Q. HORATII FLACCI

EPODON

LIBER.

ODE I.

AD MÆCENATEM.

Ibis Liburnis inter alta navium,
Amice, propugnacula,
Paratus omne Cæsaris periculum
Subire, Mæcenas, tuo.
Quid nos, quibus te vita si superstite
Jucunda; si contrà, gravis?
Utrùmne jussi persequemur otium,
Non dulce, ni tecum simul?
An hunc laborem mente laturi, decet
Quâ ferre non molles viros?
Feremus; et te vel per Alpium juga,
Inhospitalem et Caucasum,
Vel occidentis usque ad ultimum sinum,
Forti sequemur pectore.
Roges tuum labore quid juvem meo
Imbellis, ac firmus parum?
Comes minore sum futurus in metu,
Qui major absentes habet:
Ut assidens implumibus pullis avis
Serpentium allapsus timet
Magìs relictis; non, ut adsit, auxilî
Latura plus præsentibus.
Libentur hoc et omne militabitur
Bellum in tuæ spem gratiæ:
Non ut juvencis illigata pluribus
Aratra nitantur meis;

Pecusve Calabris ante sidus fervidum
Lucana mutet pascua;
Nec ut superni villa candens Tusculi
Circæa tangat mœnia.
Satìs supèrque me benignitas tua
Ditavit: haud paravero
Quod aut, avarus ut Chremes, terrâ premam,
Discinctus aut perdam ut nepos.

ODE II.

"Beatus ille qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.
Neque excitatur classico miles truci,
Neque horret iratum mare;
Forumque vitat, et superba civium
Potentiorum limina.
Ergo aut adultâ vitium propagine
Altas maritat populos;
Inutilesque falce ramos amputans,
Feliciores inserit;
Aut in reductâ valle mugientium
Prospectat errantes greges;
Aut pressa puris mella condit amphoris;
Aut tondet infirmas oves;
Vel, quum decorum mitibus pomis caput
Autumnus arvis extulit,
Ut gaudet insitiva decerpens pyra,
Certantem et uvam purpuræ,
Quâ muneretur te, Priape, et te, pater
Silvane, tutor finium!
Libet jacere modò sub antiquâ ilice,
Modò in tenaci gramine.
Labuntur altis interim ripis aquæ;
Queruntur in silvis aves;
Fontesque lymphis obstrepunt manantibus,
Somnos quod invitet leves.
At, quum tonantis annus hibernus Jovis
Imbres nivesque comparat,
Aut trudit acres hinc et hinc multâ cane

Apros in obstantes plagas,
Aut amite levi rara tendit retia,
Turdis edacibus dolos;
Pavidumque leporem, et advenam laqueo gruem,
Jucunda captat præmia.
Quis non malarum, quas amor curas habet,
Hæc inter obliviscitur?
Quòd si pudica mulier in partem juvans
Domum atque dulces liberos,
Sabina qualis, aut perusta solibus
Pernicis uxor Appuli,
Sacrum vetustis exstruat lignis focum
Lassi sub adventum viri,
Claudensque textis cratibus lætum pecus
Distenta siccet ubera,
Et horna dulci vina promens dolio
Dapes inemptas apparet:
Non me Lucrina juverint conchylia,
Magìsve rhombus, aut scari,
Si quos Eoïs intonata fluctibus
Hiems ad hoc vertat mare;
Non Afra avis descendat in ventrem meum,
Non attagen Ionicus
Jucundior, quàm lecta de pinguissimis
Oliva ramis arborum,
Aut herba lapathi prata amantis, et gravi
Malvæ salubres corpori,
Vel agna festis cæsa Terminalibus,
Vel hœdus ereptus lupo.
Has inter epulas, ut juvat pastas oves
Videre properantes domum;
Videre fessos vomerem inversum boves
Collo trahentes languido;
Positosque vernas, ditis examen domûs,
Circum renidentes Lares!"
Hæc ubi locutus fœnerator Alfius,
Jam jam futurus rusticus,
Omnem redegit Idibus pecuniam;
Quærit Kalendis ponere.

ODE III.

AD MÆCENATEM.

PARENTIS olim si quis impiâ manu
Senile guttur fregerit,
Edat cicutis allium nocentius.
O dura messorum ilia!
Quid hoc veneni sævit in præcordiis?
Num viperinus his cruor
Incoctus herbis me fefellit? an malas
Canidia tractavit dapes?
Ut Argonautas præter omnes candidum
Medea mirata est ducem,
Ignota tauris illigaturum juga,
Perunxit hoc Jasonem:
Hoc delibutis ulta donis pellicem,
Serpente fugit alite.
Nec tantus unquam siderum insedit vapor
Siticulosæ Apuliæ;
Nec munus humeris efficacis Herculis
Inarsit æstuosiùs.

ODE IV.

IN MENAM.

LUPIS et agnis quanta sortitò obtigit,
Tecum mihi discordia est,
Ibericis peruste funibus latus,
Et crura durâ compede.
Licèt superbus ambules pecuniâ,
Fortuna non mutat genus.
Videsne, sacram metiente te viam
Cum bis ter ulnarum togâ,
Ut ora vertat huc et huc euntium
Liberrima indignatio?
Sectus flagellis hic Triumviralibus,
Præconis ad fastidium,
Arat Falerni mille fundi jugera,
Et Appiam mannis terit:
Sedilibusque magnus in primis eques,
Othone contempto, sedet.

Quid attinet tot ora navium gravi
Rostrata duci pondere
Contra latrones atque servilem manum,
Hoc, hoc tribuno militum?

ODE V.

IN CANIDIAM VENEFICAM.

" At, o deorum quidquid in cœlo regit
Terras et humanum genus!
Quid iste fert tumultus? et quid omnium
Vultus in unum me truces?
Per liberos te, si vocata partubus
Lucina veris adfuit,
Per hoc inane purpuræ decus, precor,
Per improbaturum hæc Jovem,
Quid ut noverca me intueris, aut uti
Petita ferro bellua?"
Ut hæc trementi questus ore, constitit
Insignibus raptis puer,
Impube corpus, quale posset impia
Mollire Thracum pectora;
Canidia, brevibus implicata viperis
Crines et incomptum caput,
Jubet sepulcris caprificos erutas,
Jubet cupressos funebres,
Et uncta turpis ova ranæ sanguine,
Plumamque nocturnæ strigis,
Herbasque quas Iolcos atque Iberia
Mittit venenorum ferax,
Et ossa ab ore rapta jejunæ canis,
Flammis aduri Colchicis.
At expedita Sagana, per totam domum
Spargens Avernales aquas,
Horret capillis ut marinus asperis
Echinus, aut currens aper.
Abacta nullâ Veia conscientiâ
Ligonibus duris humum
Exhauriebat, ingemens laboribus;
Quò posset infossus puer
Longo die bis terque mutatæ dapis
Inemori spectaculo;

Quum promineret ore, quantùm exstant aquâ
Suspensa mento corpora:
Exusta utì medulla et aridum jecur
Amoris esset poculum,
Interminato quum semel fixæ cibo
Intabuissent pupulæ.
Non defuisse masculæ libidinis
Ariminensem Foliam,
Et otiosa credidit Neapolis,
Et omne vicinum oppidum,
Quæ sidera, excantata voce Thessalâ,
Lunamque cœlo deripit.
Hîc irresectum sæva dente livido
Canidia rodens pollicem,
Quid dixit? aut quid tacuit? "O rebus meis
Non infideles arbitræ,
Nox et Diana quæ silentium regis,
Arcana quum fiunt sacra;
Nunc, nunc adeste; nunc in hostiles domos
Iram atque numen vertite.
Formidolosæ dum latent silvis feræ,
Dulci sopore languidæ,
Senem, quod omnes rideant, adulterum
Latrent Suburanæ canes,
Nardo perunctum, quale non perfectius
Meæ laborârint manus.
Quid accidit? cur dira barbaræ minùs
Venena Medeæ valent,
Quibus superbam fugit ulta pellicem,
Magni Creontis filiam,
Quum palla, tabo munus imbutum, novam
Incendio nuptam abstulit?
Atqui nec herba nec latens in asperis
Radix fefellit me locis.
Indormit unctis omnium cubilibus
Oblivione pellicum.
Ah! ah! solutus ambulat veneficæ
Scientioris carmine.
Non usitatis, Vare, potionibus,
O multa fleturum caput!
Ad me recurres; nec vocata mens tua
Marsis redibit vocibus.
Majus parabo, majus infundam tibi
Fastidienti poculum.

Priùsque cœlum sidet inferius mari,
Tellure porrectâ super,
Quàm non amore sic meo flagres, utì
Bitumen atris ignibus."
Sub hæc puer jam non, ut antè, mollibus
Lenire verbis impias;
Sed, dubius unde rumperet silentium,
Misit Thyesteas preces:
"Venena, magnum fas nefasque, non valent
Convertere humanam vicem.
Diris agam vos: dira detestatio
Nullâ expiatur victimâ.
Quin, ubi perire jussus exspiravero,
Nocturnus occurram Furor,
Petamque vultus umbra curvis unguibus,
Quæ vis Deorum est Manium;
Et inquietis adsidens præcordiis,
Pavore somnos auferam.
Vos turba vicatim hinc et hinc saxis petens
Contundet obscœnas anus.
Pòst insepulta membra different lupi
Et Esquilinæ alites:
Neque hoc parentes, heu! mihi superstites!
Effugerit spectaculum."

ODE VI.

IN CASSIUM SEVERUM, POETAM MALEDICUM.

Quid immerentes hospites vexas, canis,
Ignavus adversum lupos?
Quin huc inanes, si potes, vertis minas,
Et me remorsurum petis?
Nam, qualis aut Molossus aut fulvus Lacon,
Amica vis pastoribus,
Agam per altas aure sublatâ nives,
Quæcunque præcedet fera.
Tu, quum timendâ voce complêsti nemus,
Projectum odoraris cibum.
Cave, cave, namque in malos asperrimus
Parata tollo cornua:

Qualis Lycambæ spretus infido gener,
Aut acer hostis Bupalo.
An, si quis atro dente me petiverit,
Inultus ut flebo puer?

ODE VII.

AD POPULUM ROMANUM.

Quò, quò scelesti ruitis? aut cur dexteris
Aptantur enses conditi?
Parumne campis atque Neptuno super
Fusum est Latini sanguinis?
Non ut superbas invidæ Carthaginis
Romanus arces ureret,
Intactus aut Britannus ut descenderet
Sacrâ catenatus viâ;
Sed ut, secundum vota Parthorum, suâ
Urbs hæc periret dexterâ.
Neque hic lupis mos, nec fuit leonibus,
Nunquam nisi in dispar feris.
Furorne cæcus, an rapit vis acrior?
An culpa? responsum date.
Tacent; et ora pallor albus inficit,
Mentesque perculsæ stupent.
Sic est: acerba fata Romanos agunt,
Scelusque fraternæ necis,
Ut immerentis fluxit in terram Remi
Sacer nepotibus cruor.

ODE VIII.

AD MÆCENATEM.

Quando repôstum Cæcubum ad festas dapes,
Victore lætus Cæsare,
Tecum sub altâ, sic Jovi gratum, domo,
Beate Mæcenas, bibam,
Sonante mixtum tibiis carmen lyrâ,
Hâc Dorium, illis Barbarum;
Ut nuper, actus quum freto Neptunius

Dux fugit, ustis navibus,
Minatus urbi vincla, quæ detraxerat
Servis amicus perfidis?
Romanus, eheu! (posteri negabitis!)
Emancipatus fœminæ,
Fert vallum et arma miles, et spadonibus
Servire rugosis potest;
Interque signa turpe militaria
Sol adspicit conopium.
Ad hoc frementes verterunt bis mille equos
Galli, canentes Cæsarem;
Hostiliumque navium portu latent
Puppes sinistrorsùm citæ.
Io Triumphe! tu moraris aureos
Currus, et intactas boves:
Io Triumphe! nec Jugurthino parem
Bello reportâsti ducem;
Neque Africano, cui super Carthaginem
Virtus sepulcrum condidit.
Terrâ marique victus hostis Punico
Lugubre mutavit sagum;
Aut ille centum nobilem Cretam urbibus,
Ventis iturus non suis,
Exercitatas aut petit Syrtes Noto;
Aut fertur incerto mari.
Capaciores affer huc, puer, scyphos,
Et Chia vina, aut Lesbia,
Vel, quod fluentem nauseam coërceat,
Metire nobis Cæcubum.
Curam metumque Cæsaris rerum juvat
Dulci Lyæo solvere.

ODE IX.

IN MÆVIUM POETAM.

Malâ soluta navis exit alite,
Ferens olentem Mævium.
Ut horridis utrumque verberes latus,
Auster, memento fluctibus.
Niger rudentes Eurus, inverso mari,
Fractosque remos differat.
Insurgat Aquilo, quantus altis montibus

Frangit trementes ilices:
Nec sidus atrâ nocte amicum appareat,
Quâ tristis Orion cadit:
Quietiore nec feratur æquore,
Quàm Graia victorum manus,
Quum Pallas usto vertit iram ab Ilio
In impiam Ajacis ratem.
O quantus instat navitis sudor tuis,
Tibique pallor luteus,
Et illa non virilis ejulatio,
Preces et aversum ad Jovem,
Ionius udo quum remugiens sinus
Noto carinam ruperit!
Opima quòd si præda curvo littore
Porrecta mergos juveris,
Libidinosus immolabitur caper,
Et agna Tempestatibus.

ODE X.

AD AMICOS.

Horrida tempestas cœlum contraxit, et imbres
Nivesque deducunt Jovem: nunc mare, nunc siluæ,
Threïcio Aquilone sonant. Rapiamus, amici,
Occasionem de die: dumque virent genua,
Et decet, obductâ solvatur fronte senectus.
Tu vina Torquato move consule pressa meo.
Cætera mitte loqui: deus hæc fortasse benignâ
Reducet in sedem vice. Nunc et Achæmenio
Perfundi nardo juvat, et fide Cylleneâ
Levare diris pectora sollicitudinibus:
Nobilis ut grandi cecinit Centaurus alumno:
"Invicte mortalis, deâ nate puer Thetide,
Te manet Assaraci tellus, quam frigida parvi
Findunt Scamandri flumina, lubricus et Simoïs;
Unde tibi reditum certo subtemine Parcæ
Rupêre; nec mater domum cœrula te revehet.
Illic omne malum vino cantuque levato,
Deformis ægrimoniæ dulcibus alloquiis."

ODE XI.

AD POPULUM ROMANUM.

ALTERA jam teritur bellis civilibus ætas,
Suis et ipsa Roma viribus ruit:
Quam neque finitimi valuerunt perdere Marsi,
Minacis aut Etrusca Porsenæ manus,
Æmula nec virtus Capuæ, nec Spartacus acer,
Novisque rebus infidelis Allobrox,
Nec fera cæruleâ domuit Germania pube,
Parentibusque abominatus Hannibal:
Impia perdemus devoti sanguinis ætas,
Ferisque rursus occupabitur solum.
Barbarus, heu! cineres insistet victor, et Urbem
Eques sonante verberabit ungulâ:
Quæque carent ventis et solibus, ossa Quirini,
Nefas videre! dissipabit insolens.
Fortè, quid expediat, communiter, aut melior pars,
Malis carere quæritis laboribus.
Nulla sit hac potior sententia: Phocæorum
Velut profugit exsecrata civitas,
Agros atque Lares proprios, habitandaque fana
Apris reliquit et rapacibus lupis;
Ire pedes quocunque ferent, quocunque per undas
Notus vocabit aut protervus Africus.
Sic placet? an meliùs quis habet suadere? secundâ
Ratem occupare quid moramur alite?
Sed juremus in hæc: "Simul imis saxa renârint
Vadis levata, ne redire sit nefas:
Neu conversa domum pigeat dare lintea, quando
Padus Matina laverit cacumina;
In mare seu celsus procurrerit Apenninus;
Novâque monstra junxerit libidine
Mirus amor, juvet ut tigres subsidere cervis,
Adulteretur et columba miluo,
Credula nec ravos timeant armenta leones,
Ametque salsa levis hircus æquora."
Hæc, et quæ poterunt reditus abscindere dulces,
Eamus omnis exsecrata civitas,
Aut pars indocili melior grege: mollis et exspes
Inominata perprimat cubilia.
Vos, quibus est virtus, muliebrem tollite luctum,
Etrusca præter et volate littora.

Nos manet Oceanus circum vagus arva: beata
Petamus arva, divites et insulas,
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque vinea,
Germinat et nunquam fallentis termes olivæ,
Suamque pulla ficus ornat arborem,
Mella cavâ manant ex ilice, montibus altis
Levis crepante lympha desilit pede.
Illic injussæ veniunt ad mulctra capellæ,
Refertque tenta grex amicus ubera;
Nec vespertinus circumgemit ursus ovile,
Nec intumescit alta viperis humus;
Nulla nocent pecori contagia, nullius astri
Gregem æstuosa torret impotentia.
Pluraque felices mirabimur; ut neque largis
Aquosus Eurus arva radat imbribus,
Pinguia nec siccis urantur semina glebis,
Utrumque rege temperante cœlitum.
Non huc Argoo contendit remige pinus,
Neque impudica Colchis intulit pedem;
Non huc Sidonii torserunt cornua nautæ,
Laboriosa nec cohors Ulysseï:
Jupiter illa piæ secrevit littora genti,
Ut inquinavit ære tempus aureum;
Ære, dehinc ferro duravit sæcula, quorum
Piis secunda, vate me, datur fuga.

ODE XII.

AD CANIDIAM.

HORATIUS.

Jam jam efficaci do manus scientiæ;
Supplex et oro regna per Proserpinæ,
Per et Dianæ non movenda numina,
Per atque libros carminum valentium
Refixa cœlo devocare sidera,
Canidia, parce vocibus tandem sacris,
Citumque retro solve, solve, turbinem.
Movit nepotem Telephus Nereïum,
In quem superbus ordinârat agmina
Mysorum, et in quem tela acuta torserat.

Unxêre matres Iliæ addictum feris
Alitibus atque canibus homicidam Hectorem,
Postquam relictis mœnibus rex procidit,
Heu! pervicacis ad pedes Achilleï.
Setosa duris exuêre pellibus
Laboriosi remiges Ulysseï,
Volente Circe, membra; tunc mens, et sonus
Relapsus, atque notus in vultus honor.
Dedi satìs supèrque pœnarum tibi,
Amata nautis multùm et institoribus.
Fugit juventas, et verecundus color
Reliquit ossa pelle amicta luridâ;
Tuis capillus albus est odoribus.
Nullum a labore me reclinat otium:
Urget diem nox, et dies noctem; neque est
Levare tenta spiritu præcordia.
Ergo negatum vincor ut credam miser,
Sabella pectus increpare carmina,
Caputque Marsâ dissilire næniâ.
Quid ampliùs vis? O mare et terra! ardeo,
Quantùm neque atro delibutus Hercules
Nessi cruore, nec Sicanâ fervida
Urens in Ætnâ flamma. Tu, donec cinis
Injuriosis aridus ventis ferar,
Cales venenis officina Colchicis.
Quæ finis? aut quod me manet stipendium?
Effare: jussas cum fide pœnas luam,
Paratus expiare, seu poposceris
Centum juvencos, sive mendaci lyrâ
Voles sonari; tu pudica, tu proba,
Perambulabis astra sidus aureum.
Infamis Helenæ Castor offensus vice,
Fraterque magni Castoris, victi prece,
Adempta vati reddidêre lumina.
Et tu, potes nam, solve me dementiâ,
O nec paternis obsoleta sordibus,
Nec in sepulcris pauperum prudens anus
Novendiales dissipare pulveres.
Tibi hospitale pectus et puræ manus.

CANIDIA.

Quid obseratis auribus fundis preces?
Non saxa nudis surdiora navitis
Neptunus alto tundit hibernus salo.

Inultus ut tu riseris Cotyttia
Vulgata, sacrum liberi Cupidinis?
Et Esquilini pontifex venefici
Impunè ut urbem nomine implêris meo?
Quid proderat ditâsse Pelignas anus,
Velociusve miscuisse toxicum?
Sed tardiora fata te votis manent.
Ingrata misero vita ducenda est, in hoc,
Novis ut usque suppetas doloribus.
Optat quietem Pelopis infidus pater,
Egens benignæ Tantalus semper dapis;
Optat Prometheus obligatus aliti:
Optat supremo collocare Sisyphus
In monte saxum: sed vetant leges Jovis.
Voles modò altis desilire turribus,
Modò ense pectus Norico recludere;
Frustràque vincla gutturi nectes tuo,
Fastidiosâ tristis ægrimoniâ.
Vectabor humeris tunc ego inimicis eques,
Meæque terra cedet insolentiæ.
An, quæ movere cereas imagines
(Ut ipse nôsti curiosus), et polo
Deripere Lunam vocibus possim meis,
Possim crematos excitare mortuos,
Desiderîque temperare poculum,
Plorem artis in te nil habentis exitum?

Q. HORATII FLACCI

CARMEN SÆCULARE.

AD APOLLINEM ET DIANAM.

Phœbe, silvarumque potens Diana,
Lucidum cœli decus, o colendi
Semper et culti, date quæ precamur
Tempore prisco;
Quo Sibyllini monuêre versus
Virgines lectas puerosque castos
Dîs, quibus septem placuêre colles,
Dicere carmen.
Alme Sol, curru nitido diem qui
Promis et celas, aliusque et idem
Nasceris, possis nihil urbe Româ
Visere majus!
Ritè maturos aperire partus
Lenis Ilithyia, tuere matres;
Sive tu Lucina probas vocari,
Seu Genitalis.
Diva, producas sobolem, Patrumque
Prosperes decreta super jugandis
Fœminis, prolisque novæ feraci
Lege maritâ.
Certus ut denos decies per annos
Orbis et cantus referatque ludos,
Ter die claro, totiesque gratâ
Nocte frequentes.
Vosque veraces cecinisse, Parcæ,
Quod semel dictum est, stabilisque rerum
Terminus servet, bona jam peractis
Jungite fata.
Fertilis frugum pecorisque Tellus
Spiceâ donet Cererem coronâ:
Nutriant fœtus et aquæ salubres
Et Jovis auræ.

Condito mitis placidusque telo
Supplices audi pueros, Apollo:
Siderum regina bicornis, audi,
Luna, puellas.
Roma si vestrum est opus, Iliæque
Littus Etruscum tenuêre turmæ,
Jussa pars mutare Lares et urbem
Sospite cursu,
Cui per ardentem sine fraude Trojam
Castus Æneas, patriæ superstes,
Liberum munivit iter, daturus
Plura relictis:
Dî, probos mores docili juventæ,
Dî, senectuti placidæ quietem,
Romulæ genti date remque prolemque
Et decus omne.
Quæque vos bobus veneratur albis
Clarus Anchisæ Venerisque sanguis,
Impetret, bellante prior, jacentem
Lenis in hostem.
Jam mari terrâque manus potentes
Medus Albanasque timet secures:
Jam Scythæ responsa petunt, superbi
Nuper, et Indi.
Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet; apparetque beata pleno
Copia cornu.
Augur et fulgente decorus arcu
Phœbus, acceptusque novem Camœnis,
Qui salutari levat arte fessos
Corporis artus,
Si Palatinas videt æquus aras;
Remque Romanam Latiumque felix
Alterum in lustrum meliusque semper
Proroget ævum.
Quæque Aventinum tenet Algidumque,
Quindecim Diana preces virorum
Curet, et votis puerorum amicas
Applicet aures.
Hæc Jovem sentire deosque cunctos
Spem bonam certamque domum reporto,
Doctus et Phœbi chorus et Dianæ
Dicere laudes.

Q. HORATII FLACCI

SATIRARUM

LIBER PRIMUS.

SATIRA I.

AD MÆCENATEM.

Quî fit, Mæcenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat, laudet diversa sequentes?
"O fortunati mercatores!" gravis ânnis
Miles ait, multo jam fractus membra labore.
Contrà mercator, navim jactantibus Austris,
"Militia est potior: quid enim? concurritur; horæ
Momento cita mors venit, aut victoria læta."
Agricolam laudat juris legumque peritus,
Sub galli cantum consultor ubi ostia pulsat.
Ille, datis vadibus qui rure extractus in urbem est,
Solos felices viventes clamat in urbe.
Cætera de genere hoc, adeò sunt multa, loquacem
Delassare valent Fabium. Ne te morer, audi
Quò rem deducam. Si quis deus, "En ego," dicat,
"Jam faciam quod vultis: eris tu, qui modò miles,
Mercator: tu, consultus modò, rusticus: hinc vos,
Vos hinc, mutatis discedite partibus. Eia!
Quid statis?" Nolint. Atqui licet esse beatis.
Quid causæ est meritò quin illis Jupiter ambas
Iratus buccas inflet, neque se fore posthac
Tam facilem dicat votis ut præbeat aurem?
  Præterea, ne sic, ut qui jocularia, ridens
Percurram: quanquam ridentem dicere verum
Quid vetat? ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima:

Sed tamen amoto quæramus seria ludo.
Ille gravem duro terram qui vertit aratro,
Perfidus hic caupo, miles, nautæque per omne
Audaces mare qui currunt, hac mente laborem
Sese ferre, senes ut in otia tuta recedant,
Aiunt, quum sibi sint congesta cibaria: sicut
Parvula, nam exemplo est, magni formica laboris
Ore trahit quodcunque potest, atque addit acervo
Quem struit, haud ignara ac non incauta futuri.
Quæ, simul inversum contristat Aquarius annum,
Non usquam prorepit, et illis utitur antè
Quæsitis sapiens: quum te neque fervidus æstus
Dimoveat lucro, neque hiems, ignis, mare, ferrum;
Nil obstet tibi, dum ne sit te ditior alter.
Quid juvat immensum te argenti pondus et auri
Furtim defossâ timidum deponere terrâ?—
Quod, si comminuas, vilem redigatur ad assem.—
At, ni id fit, quid habet pulchri constructus acervus?
Millia frumenti tua triverit area centum;
Non tuus hoc capiet venter plus quàm meus: ut, si
Reticulum panis venales inter onusto
Fortè vehas humero, nihilo plus accipias quàm
Qui nil portârit. Vel dic, quid referat intra
Naturæ fines viventi, jugera centum, an
Mille aret?—At suave est ex magno tollere acervo.—
Dum ex parvo nobis tantundem haurire relinquas,
Cur tua plùs laudes cumeris granaria nostris?
Ut, tibi si sit opus liquidi non amplius urnâ,
Vel cyatho, et dicas: "Magno de flumine mallem,
Quàm ex hoc fonticulo tantundem sumere." Eò fit
Plenior ut si quos delectet copia justo,
Cum ripâ simul avulsos ferat Aufidus acer:
At qui tantulo eget quanto est opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
At bona pars hominum decepta cupidine falso,
"Nil satìs est," inquit; "quia tanti, quantum habeas, sis."
Quid facias illi? jubeas miserum esse, libenter
Quâtenus id facit: ut quidam memoratur Athenis,
Sordidus ac dives, populi contemnere voces
Sic solitus: "Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arcâ."
Tantalus a labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine de te
Fabula narratur: congestis undique saccis

Indormis inhians, et tanquam parcere sacris
Cogeris, aut pictis tanquam gaudere tabellis.
Nescis quo valeat nummus, quem præbeat usum?
Panis ematur, olus, vini sextarius: adde,
Queis humana sibi doleat natura negatis.
An vigilare metu exanimem, noctesque diesque
Formidare malos fures, incendia, servos,
Ne te compilent fugientes, hoc juvat? horum
Semper ego optârim pauperrimus esse bonorum.—
At, si condoluit tentatum frigore corpus,
Aut alius casus lecto te affixit, habes qui
Assideat, fomenta paret, medicum roget, ut te
Suscitet, ac reddat natis carisque propinquis?—
Non uxor salvum te vult, non filius: omnes
Vicini oderunt, noti, pueri atque puellæ.
Miraris, quum tu argento post omnia ponas,
Si nemo præstet, quem non merearis, amorem?
An, si cognatos, nullo natura labore
Quos tibi dat, retinere velis, servareque amicos,
Infelix operam perdas, ut si quis asellum
In campo doceat parentem currere frænis?
Denique sit finis quærendi; quoque habeas plus,
Pauperiem metuas minùs, et finire laborem
Incipias, parto quod avebas; ne facias quod
Ummidius quidam, non longa est fabula, dives
Ut metiretur nummos; ita sordidus, ut se
Non unquam servo meliùs vestiret; ad usque
Supremum tempus, ne se penuria victûs
Opprimeret, metuebat. At hunc liberta securi
Divisit medium, fortissima Tyndaridarum.—
Quid mî igitur suades? ut vivam Nævius? aut sic
Ut Nomentanus?—Pergis pugnantia secum
Frontibus adversis componere? Non ego, avarum
Quum veto te fieri, vappam jubeo ac nebulonem.
Est inter Tanaïm quiddam socerumque Visellî.
Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
  Illuc, unde abii, redeo. Nemon' ut avarus
Se probet, at potiùs laudet diversa sequentes?
Quòdque aliena capella gerat distentius uber,
Tabescat? neque se majori pauperiorum
Turbæ comparet? hunc atque hunc superare laboret?
Sic festinanti semper locupletior obstat:
Ut, quum carceribus missos rapit ungula currus,

Instat equis auriga suos vincentibus, illum
Præteritum temnens extremos inter euntem.
Indè fit ut raró, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat utì conviva satur, reperire queamus.
  Jam satìs est: ne me Crispini scrinia lippi
Compilâsse putes, verbum non ampliùs addam.

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SATIRA II.

Ambubajarum collegia, pharmacopolæ,
Mendici, mimæ, balatrones, hoc genus omne
Mœstum ac sollicitum est cantoris morte Tigellî;
Quippe benignus erat: contrà hic, ne prodigus esse
Dicatur metuens, inopi dare nolit amico
Frigus quo duramque famem depellere possit.
Hunc si perconteris, avi cur atque parentis
Præclaram ingratâ stringat malus ingluvie rem,
Omnia conductis coëmens obsonia nummis;
Sordidus atque animi quòd parvi nolit haberi,
Respondet: laudatur ab his, culpatur ab illis.
Fufidius vappæ famam timet ac nebulonis,
Dives agris, dives positis in fœnore nummis.
Quinas hic capiti mercedes exsecat; atque
Quantò perditior quisque est, tantò acriùs urget;
Nomina sectatur, modò sumptâ veste virili
Sub patribus duris, tironum. "Maxime," quis non,
"Jupiter!" exclamet, simul atque audivit?—At in se
Pro quæstu sumptum facit.—Hic vix credere possis
Quàm sibi non sit amicus: ita ut pater ille, Terentî
Fabula quem miserum nato vixisse fugato
Inducit, non se pejùs cruciaverit atque hic.
  Si quis nunc quærat, "Quò res hæc pertinet?" Illuc:
Dum vitant stulti vitia, in contraria currunt.
Pastillos Rufillus olet, Gorgonius hircum.

SATIRA III.

Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,

Injussi nunquam desistant. Sardus habebat
Ille Tigellius hoc. Cæsar, qui cogere posset,
Si peteret per amicitiam patris atque suam, non
Quidquam proficeret: si collibuisset, ab ovo
Usque ad mala citaret, "Io Bacche," modò summâ
Voce, modò hac resonat quæ chordis quatuor ima.
Nil æquale homini fuit illi: sæpè velut qui
Currebat fugiens hostem; persæpè velut qui
Junonis sacra ferret: habebat sæpè ducentos,
Sæpè decem servos: modò reges atque tetrarchas,
Omnia magna loquens; modò, "Sit mihi mensa tripes, et
Concha salis puri, et toga, quæ defendere frigus,
Quamvis crassa, queat." Decies centena dedisses
Huic parco paucis contento, quinque diebus
Nil erat in loculis: noctes vigilabat ad ipsum
Mane; diem totam stertebat: nil fuit unquam
Sic impar sibi. Nunc aliquis dicat mihi:—Quid tu?
Nullane habes vitia?—Immo alia, et fortasse minora.
  Mænius absentem Novium quum carperet; "Heus tu,"
Quidam ait," ignoras te? an ut ignotum dare nobis
Verba putas?" "Egomet mî ignosco," Mænius inquit.
Stultus et improbus hic amor est, dignusque notari.
Quum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutùm,
Quàm aut aquila, aut serpens Epidaurius? At tibi contrà
Evenit, inquirant vitia ut tua rursus et illi.—
Iracundior est paulò: minùs aptus acutis
Naribus horum hominum. Rideri possit, eò quòd
Rusticiùs tonso toga defluit, et malè laxus
In pede calceus hæret.—At est bonus, ut melior vir
Non alius quisquam: at tibi amicus: at ingenium ingens
Inculto latet hoc sub corpore. Denique te ipsum
Concute, num qua tibi vitiorum inseverit olim
Natura, aut etiam consuetudo mala: namque
Neglectis urenda filix innascitur agris.
  Illuc prævertamur, amatorem quòd amicæ
Turpia decipiunt cæcum vitia, aut etiam ipsa hæc
Delectant; veluti Balbinum polypus Hagnæ.
Vellem in amicitiâ sic erraremus, et isti
Errori nomen virtus posuisset honestum.
At, pater ut gnati, sic nos debemus amici,
Si quod sit vitium, non fastidire. Strabonem
Appellat pætum pater; et pullum, malè parvus
Si cui filius est, ut abortivus fuit olim

Sisyphus: hunc Varum, distortis cruribus; illum
Balbutit Scaurum, pravis fultum malè talis.
Parciùs hic vivit? frugi dicatur: ineptus
Et jactantior hic paulò est? concinnus amicis
Postulat ut videatur: at est truculentior, atque
Plùs æquo liber? simplex fortisque habeatur.
Caldior est? acres inter numeretur: opinor,
Hæc res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare. Probus quis
Nobiscum vivit; multùm est demissus homo: illi
Tardo cognomen pingui damus: hic fugit omnes
Insidias, nullique malo latus obdit apertum,
Quum genus hoc inter vitæ versetur, ubi acris
Invidia atque vigent ubi crimina; pro bene sano
Ac non incauto, fictum astutumque vocamus.
Simplicior quis, et est qualem me sæpè libenter
Obtulerim tibi, Mæcenas, ut fortè legentem
Aut tacitum impellat quovis sermone? "Molestus!
Communi sensu planè caret," inquimus. Eheu!
Quàm temerè in nosmet legem sancimus iniquam!
Nam vitiis nemo sine nascitur: optimus ille est
Qui minimis urgetur. Amicus dulcis, ut æquum est,
Quum mea compenset vitiis bona, pluribus hisce,
Si modò plura mihi bona sunt, inclinet: amari
Si volet hac lege, in trutinâ ponetur eâdem.
Qui ne tuberibus propriis offendat amicum
Postulat, ignoscet verrucis illius: æquum est
Peccatis veniam poscentem reddere rursus.
  Denique, quâtenus excidi penitùs vitium iræ,
Cætera item nequeunt stultis hærentia: cur non
Ponderibus modulisque suis ratio utitur, ac res
Ut quæque est, ita suppliciis delicta coërcet?
Si quis eum servum, patinam qui tollere jussus
Semesos pisces tepidumque ligurrierit jus,
In cruce suffigat, Labeone insanior inter
Sanos dicatur. Quantò hoc furiosius atque
Majus peccatum est! Paulùm deliquit amicus
(Quod nisi concedas, habeare insuavis); acerbus
Odisti, et fugis, ut Drusonem debitor æris,
Qui, nisi, quum tristes misero venêre Kalendæ,
Mercedem aut nummos unde unde extricat, amaras
Porrecto jugulo historias, captivus ut, audit.
Comminxit lectum potus, mensâve catillum

Evandri manibus tritum dejecit; ob hanc rem,
Aut positum antè meâ quia pullum in parte catini
Sustulit esuriens, minùs hoc jucundus amicus
Sit mihi. Quid faciam, si furtum fecerit, aut si
Prodiderit commissa fidè, sponsumve negârit?
Queis paria esse ferè placuit peccata, laborant
Quum ventum ad verum est: sensus moresque repugnant,
Atque ipsa utilitas, justi propè mater et æqui.
Quum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter,
Unguibus et pugnis, dein fustibus, atque ita porrò
Pugnabant armis, quæ pòst fabricaverat usus;
Donec verba, quibus voces sensusque notarent,
Nominaque invenêre: dehinc absistere bello,
Oppida cœperunt munire, et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.
Nam fuit ante Helenam mulier teterrima belli
Causa: sed ignotis perierunt mortibus illi,
Quos Venerem incertam rapientes, more ferarum,
Viribus editior cædebat, ut in grege taurus.
Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.
Nec natura potest justo secernere iniquum,
Dividit ut bona diversis, fugienda petendis.
Nec vincet ratio hoc, tantundem ut peccet idemque
Qui teneros caules alieni fregerit horti,
Et qui nocturnus divûm sacra legerit. Adsit
Regula peccatis quæ pœnas irroget æquas,
Ne scuticâ dignum horribili sectere flagello.
Nam, ut ferulâ cædas meritum majora subire
Verbera, non vereor; quum dicas esse pares res
Furta latrociniis, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines. Si dives, qui sapiens est,
Et sutor bonus et solus formosus et est rex;
Cur optas quod habes?—Non nôsti quid pater, inquit,
Chrysippus dicat: sapiens crepidas sibi nunquam
Nec soleas fecit; sutor tamen est sapiens.—Quò?—
Ut, quamvis tacet Hermogenes, cantor tamen atque
Optimus est modulator; ut Alfenus vafer, omni
Abjecto instrumento artis, clausâque tabernâ,
Sutor erat; sapiens operis sic optimus omnis
Est opifex solus, sic rex.—Vellunt tibi barbam
Lascivi pueri; quos tu nisi fuste coerces,

Urgeris turbâ circum te stante, miserque
Rumperis et latras, magnorum maxime regum.
Ne longum faciam: dum tu quadrante lavatum
Rex ibis, neque te quisquam stipator, ineptum
Præter Crispinum, sectabitur; et mihi dulces
Ignoscent, si quid peccavero stultus, amici;
Inque vicem illorum patiar delicta libenter,
Privatusque magìs vivam te rege beatus.

SATIRA IV.

Eupolis atque Cratinus Aristophanesque, poëtæ,
Atque alii quorum comœdia prisca virorum est,
Si quis erat dignus describi, quòd malus, aut fur,
Quòd mœchus foret, aut sicarius, aut alioqui
Famosus, multâ cum libertate notabant.
Hinc omnis pendet Lucilius, hosce sequutus,
Mutatis tantùm pedibus numerisque; facetus,
Emunctæ naris, durus componere versus.
Nam fuit hoc vitiosus; in horâ sæpè ducentos,
Ut magnum, versus dictabat, stans pede in uno.
Quum flueret lutulentus, erat quod tollere velles:
Garrulus, atque piger scribendi ferre laborem,
Scribendi rectè; nam ut multùm, nil moror. Ecce,
Crispinus minimo me provocat.—Accipe, si vis,
Accipe jam tabulas; detur nobis locus, hora,
Custodes; videamus uter plus scribere possit.—
Dî bene fecerunt, inopis me quòdque pusilli
Finxerunt animi, raró et perpauca loquentis:
At tu conclusas hircinis follibus auras,
Usque laborantes, dum ferrum molliat ignis,
Ut mavis, imitare ... Beatus Fannius, ultro
Delatis capsis et imagine! quum mea nemo
Scripta legat, vulgo recitare timentis, ob hanc rem,
Quòd sunt, quos genus hoc minimè juvat, utpote plures
Culpari dignos. Quemvis mediâ erue turbâ:
Aut ob avaritiam, aut miserâ ambitione laborat.
Hunc capit argenti splendor; stupet Albius ære:
Hic mutat merces surgente a sole ad eum quo
Vespertina tepet regio; quin per mala præceps
Fertur, utì pulvis collectus turbine, ne quid
Summâ deperdat metuens, aut ampliet ut rem.

Omnes hi metuunt versus, odêre poëtas.—
Fœnum habet in cornu; longè fuge, dummodò risum
Excutiat sibi, non hic cuiquam parcet amico;
Et, quodcunque semel chartis illeverit, omnes
Gestiet a furno redeuntes scire, lacuque,
Et pueros et anus.—Agedum, pauca accipe contrà.
Primum ego me illorum, dederim quibus esse poëtas,
Excerpam numero: neque enim concludere versum
Dixeris esse satìs; neque, si quis scribat, utì nos,
Sermoni propiora, putes hunc esse poëtam.
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem.
Idcirco quidam, Comœdia necne poëma
Esset, quæsivêre; quòd acer spiritus ac vis
Nec verbis nec rebus inest; nisi quòd pede certo
Differt sermoni, sermo merus.—At pater ardens
Sævit quòd, meretrice nepos insanus amicâ,
Filius uxorem grandi cum dote recuset,
Ebrius et, magnum quod dedecus, ambulet ante
Noctem cum facibus.—Numquid Pomponius istis
Audiret leviora, pater si viveret?... Ergo
Non satìs est puris versum perscribere verbis;
Quem si dissolvas, quivis stomachetur eodem
Quo personatus pacto pater. His, ego quæ nunc,
Olim quæ scripsit Lucilius, eripias si
Tempora certa modosque, et, quod prius ordine verbum est,
Posterius facias, præponens ultima primis;
Non, ut si solvas, "*Postquam discordia tetra*
Belli ferratos postes portasque refregit,"
Invenias etiam disjecti membra poëtæ.
Hactenus hæc: aliàs, justum sit necne poëma;
Nunc illud tantùm quæram, meritòne tibi sit
Suspectum genus hoc scribendi. Sulcius acer
Ambulat et Caprius, rauci malè, cumque libellis;
Magnus uterque timor latronibus; at, bene si quis
Et puris vivat manibus, contemnat utrumque.
Ut sis tu similis Cœlî Birrique latronum,
Non ego sim Caprî, neque Sulcî; cur metuas me?
Nulla taberna meos habeat neque pila libellos,
Queis manus insudet vulgi Hermogenisque Tigellî;
Nec recitem cuiquam, nisi amicis, idque coactus,
Non ubivis, coramve quibuslibet.—In medio qui
Scripta foro recitent sunt multi.—Quique lavantes:
Suave locus voci resonat conclusus. Inanes

Hoc juvat, haud illud quærentes, num sine sensu,
Tempore num faciant alieno.—Lædere gaudes,
Inquis: et hoc studio pravus facis.—Unde petitum
Hoc in me jacis? est auctor quis denique eorum
Vixi cum quibus? Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit: hic niger est; hunc tu, Romane, caveto.
Sæpè tribus lectis videas cœnare quaternos;
E quibus unus avet quâvis aspergere cunctos,
Præter eum qui præbet aquam; pòst, hunc quoque potus,
Condita quum verax aperit præcordia Liber:
Hic tibi comis et urbanus liberque videtur
Infesto nigris. Ego, si risi quòd ineptus
Pastillos Rufillus olet, Gorgonius hircum,
Lividus et mordax videor tibi. Mentio si qua
De Capitolini furtis injecta Petillî
Te coram fuerit, defendas, ut tuus est mos:—
Me Capitolinus convictore usus amicoque
A puero est, causâque meâ permulta rogatus
Fecit; et incolumis lætor quòd vivit in urbe:
Sed tamen admiror quo pacto judicium illud
Fugerit.—Hic nigræ succus loliginis; hæc est
Ærugo mera; quod vitium procul abfore chartis,
Atque animo priùs, ut, si quid promittere de me
Possum aliud, verè promitto. Liberius si
Dixero quid, si fortè jocosius, hoc mihi juris
Cum veniâ dabis: insuevit pater optimus hoc me,
Ut fugerem, exemplis vitiorum quæque notando.
Quum me hortaretur, parcè, frugaliter, atque
Viverem utì contentus eo quod mî ipse parâsset:
" Nonne vides, Albî ut malè vivat filius? utque
Barrus inops? magnum documentum, ne patriam rem
Perdere quis velit." A turpi meretricis amore
Quum deterreret, " Sectani dissimilis sis."
Ne sequerer mœchas, concessâ quum Venere uti
Possem, " Deprensi non bella est fama Treboni,"
Aiebat. " Sapiens, vitatu quidque petitu
Sit melius, causas reddet tibi: mî satìs est, si
Traditum ab antiquis morem servare, tuamque,
Dum custodis eges, vitam famamque tueri
Incolumem possum: simul ac duraverit ætas
Membra animumque tuum, nabis sine cortice." Sic me

Formabat puerum dictis: et sive jubebat
Ut facerem quid, "Habes auctorem quo facias hoc;"
Unum ex judicibus selectis objiciebat:
Sive vetabat, "An hoc inhonestum et inutile factum
Necne sit, addubites, flagret rumore malo quum
Hic atque ille?" Avidos vicinum funus ut ægros
Exanimat, mortisque metu sibi parcere cogit;
Sic teneros animos aliena opprobria sæpè
Absterrent vitiis. Ex hoc ego sanus ab illis
Perniciem quæcunque ferunt; mediocribus, et queis
Ignoscas, vitiis teneor: fortassis et isthinc
Largiter abstulerit longa ætas, liber amicus,
Consilium proprium. Neque enim, quum lectulus aut me
Porticus excepit, desum mihi: "Rectius hoc est;
Hoc faciens, vivam meliùs; sic dulcis amicis
Occurram: hoc quidam non bellè; numquid ego illi
Imprudens olim faciam simile?" Hæc ego mecum
Compressis agito labris; ubi quid datur otî,
Illudo chartis. Hoc est mediocribus illis
Ex vitiis unum; cui si concedere nolis,
Multa poëtarum veniat manus, auxilio quæ
Sit mihi, nam multò plures sumus; ac veluti te
Judæi cogemus in hanc concedere turbam.

SATIRA V.

Egressum magnâ me excepit Aricia Româ
Hospitio modico; rhetor comes Heliodorus,
Græcorum longè doctissimus. Indè Forum Appî,
Differtum nautis, cauponibus atque malignis.
Hoc iter ignavi divisimus, altiùs ac nos
Præcinctis unum: minùs est gravis Appia tardis.
Hîc ego, propter aquam, quòd erat deterrima, ventri
Indico bellum, cœnantes haud animo æquo
Exspectans comites. Jam nox inducere terris
Umbras, et cœlo diffundere signa parabat:
Tum pueri nautis, pueris convicia nautæ
Ingerere. "Huc appelle." "Trecentos inseris; ohe!
Jam satìs est!" Dum æs exigitur, dum mula ligatur,
Tota abit hora. Mali culices ranæque palustres
Avertunt somnos; absentem ut cantat amicam
Multâ prolutus vappâ nauta atque viator

Certatim: tandem fessus dormire viator
Incipit; ac missæ pastum retinacula mulæ
Nauta piger saxo religat, stertitque supinus.
Jamque dies aderat, quum nil procedere lintrem
Sentimus; donec cerebrosus prosilit unus,
Ac mulæ nautæque caput lumbosque saligno
Fuste dolat: quartâ vix demum exponimur horâ.
Ora manusque tuâ lavimus, Feronia, lymphâ.
Millia tum pransi tria repimus, atque subimus
Impositum saxis latè candentibus Anxur.
Huc venturus erat Mæcenas, optimus atque
Cocceius, missi magnis de rebus uterque
Legati, aversos soliti componere amicos.
Hîc oculis ego nigra meis collyria lippus
Illinere. Interea Mæcenas advenit atque
Cocceius, Capitoque simul Fonteius, ad unguem
Factus homo, Antonî, non ut magìs alter, amicus.
  Fundos Aufidio Lusco prætore libenter
Linquimus, insani ridentes præmia scribæ,
Prætextam, et latum clavum, prunæque batillum.
In Mamurrarum lassi deinde urbe manemus,
Murænâ præbente domum, Capitone culinam.
  Postera lux oritur multò gratissima: namque
Plotius et Varius Sinuessæ Virgiliusque
Occurrunt; animæ, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.
O qui complexus et gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.
Proxima Campano ponti quæ villula tectum
Præbuit, et parochi, quæ debent, ligna salemque.
Hinc muli Capuæ clitellas tempore ponunt.
Lusum it Mæcenas; dormitum ego Virgiliusque:
Namque pilâ lippis inimicum et ludere crudis.
  Hinc nos Cocceii recipit plenissima villa,
Quæ super est Caudî caupons. Nunc mihi paucis
Sarmenti scurræ pugnam Messîque Cicirri,
Musa, velim memores; et quo patre natus uterque
Contulerit lites. Messî clarum genus Osci;
Sarmenti domina exstat. Ab his majoribus orti
Ad pugnam venêre. Prior Sarmentus: "Equi te
Esse feri similem dico." Ridemus: et ipse
Messius, "Accipio"; caput et movet. "O tua cornu
Ni foret exsecto frons," inquit, "quid faceres, quum
Sic mutilus minitaris?" At illi fœda cicatrix

Setosam lævi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,
Pastorem saltaret utì Cyclopa rogabat:
Nil illi larvâ aut tragicis opus esse cothurnis.
Multa Cicirrus ad hæc: donâsset jamne catenam
Ex voto Laribus, quærebat: scriba quòd esset,
Deterius nihilo dominæ jus esse. Rogabat
Denique cur unquam fugisset, cui satìs una
Farris libra foret, gracili sic tamque pusillo.
Prorsus jucundè cœnam produximus illam.
  Tendimus hinc rectâ Beneventum, ubi sedulus hospes
Penè arsit, macros dum turdos versat in igne:
Nam vaga per veterem dilapso flamma culinam
Vulcano summum properabat lambere tectum.
Convivas avidos cœnam servosque timentes
Tum rapere, atque omnes restinguere velle videres.
  Incipit ex illo montes Apulia notos
Ostentare mihi, quos torret Atabulus, et quos
Nunquam erepsemus, nisi nos vicina Trivici
Villa recepisset, lacrymoso non sine fumo,
Udos cum foliis ramos urente camino.
  Quatuor hinc rapimur viginti et millia rhedis,
Mansuri oppidulo quod versu dicere non est,
Signis perfacile est: venit vilissima rerum
Hîc aqua; sed panis longè pulcherrimus, ultrà
Callidus ut soleat humeris portare viator:
Nam Canusî lapidosus, aquæ non ditior urna;
Qui locus a forti Diomede est conditus olim.
Flentibus hîc Varius discedit mœstus amicis.
  Indè Rubos fessi pervenimus, utpote longum
Carpentes iter, et factum corruptius imbri.
Postera tempestas melior; via pejor ad usque
Barî mœnia piscosi. Dehinc Gnatia, lymphis
Iratis exstructa, dedit risusque jocosque;
Dum, flammâ sine, thura liquescere limine sacro
Persuadere cupit: credat Judæus Apella,
Non ego; namque deos didici securum agere ævum;
Nec, si quid miri faciat natura, deos id
Tristes ex alto cœli demittere tecto.
Brundusium longæ finis chartæque viæque.

SATIRA VI.

AD MÆCENATEM.

Non, quia, Mæcenas, Lydorum quidquid Etruscos
Incoluit fines, nemo generosior est te;
Nec quòd avus tibi maternus fuit atque paternus
Olim qui magnis legionibus imperitarent;
Ut plerique solent, naso suspendis adunco
Ignotos, ut me libertino patre natum:
Quum referre negas, quali sit quisque parente
Natus, dum ingenuus. Persuades hoc tibi verè,
Ante potestatem Tullî atque ignobile regnum,
Multos sæpè viros nullis majoribus ortos
Et vixisse probos, amplis et honoribus auctos:
Contrà, Lævinum, Valerî genus, unde Superbus
Tarquinius regno pulsus fuit, unius assis
Non unquam pretio pluris licuisse, notante
Judice, quem nôsti, populo, qui stultus honores
Sæpè dat indignis et famæ servit ineptus;
Qui stupet in titulis et imaginibus. Quid oportet
Nos facere, a vulgo longè latèque remotos?
Namque esto, populus Lævino mallet honorem
Quàm Decio mandare novo; censorque moveret
Appius, ingenuo si non essem patre natus:
Vel meritò, quoniam in propriâ non pelle quiêssem.
Sed fulgente trahit constrictos Gloria curru
Non minùs ignotos generosis. Quò tibi, Tulli,
Sumere depositum clavum, fierique tribuno?
Invidia accrevit, privato quæ minor esset;
Nam, ut quisque insanus nigris medium impediit crus
Pellibus, et latum demisit pectore clavum,
Audit continuò, "Quis homo hic?" et, "Quo patre natus?"
Ut, si qui ægrotet quo morbo Barrus, haberi
Ut cupiat formosus, eat quâcunque, puellis
Injiciat curam quærendi singula, quali
Sit facie, surâ quali, pede, dente, capillo:
Sic qui promittit, cives, Urbem sibi curæ,
Imperium fore, et Italiam, et delubra deorum;
Quo patre sit natus, num ignotâ matre inhonestus,
Omnes mortales curare et quærere cogit.—
Tune Syri, Damæ, aut Dionysî filius, audes
Dejicere e saxo cives, aut tradere Cadmo?—
At Novius collega gradu post me sedet uno:

Namque est ille, pater quod erat meus.—Hoc tibi Paulus
Et Messala videris? At hic, si plaustra ducenta,
Concurrantque foro tria funera, magna sonabit,
Cornua quòd vincatque tubas: saltem tenet hoc nos.
Nunc ad me redeo, libertino patre natum:
Quem rodunt omnes libertino patre natum;
Nunc, quia, Mæcenas, tibi sum convictor; at olim,
Quòd mihi pareret legio Romana tribuno.
Dissimile hoc illi est: quia non, ut forsit honorem
Jure mihi invideat quivis, ita te quoque amicum;
Præsertim cautum dignos assumere, pravâ
Ambitione procul. Felicem dicere non hoc
Me possum, casu quòd te sortitus amicum;
Nulla etenim tibi me fors obtulit: optimus olim
Virgilius, post hunc Varius, dixêre quid essem.
Ut veni coràm, singultim pauca locutus,
Infans namque pudor prohibebat plura profari,
Non ego me claro natum patre, non ego circum•
Me Satureiano vectari rura caballo,
Sed, quod eram, narro. Respondes, ut tuus est mos,
Pauca: abeo; et revocas nono pòst mense, jubesque
Esse in amicorum numero. Magnum hoc ego duco,
Quòd placui tibi, qui turpi secernis honestum,
Non patre præclaro, sed vitâ et pectore puro.
Atqui, si vitiis mediocribus ac mea paucis
Mendosa est natura, alioqui recta, velut si
Egregio inspersos reprêndas corpore nævos;
Si neque avaritiam, neque sordes, nec mala lustra,
Objiciet verè quisquam mihi; purus et insons
(Ut me collaudem) si vivo, et carus amicis:
Causa fuit pater his, qui macro pauper agello
Noluit in Flavî ludum me mittere, magni
Quò pueri magnis e centurionibus orti,
Lævo suspensi loculos tabulamque lacerto,
Ibant octonis referentes idibus æra.
Sed puerum est ausus Romam portare, docendum
Artes quas doceat quivis eques atque senator
Semet prognatos: vestem servosque sequentes
In magno ut populo si quis vidisset, avitâ
Ex re præberi sumptus mihi crederet illos.
Ipse mihi custos incorruptissimus omnes
Circùm doctores aderat. Quid multa? pudicum,
Qui primus virtutis honos, servavit ab omni
Non solùm facto, verùm opprobrio quoque turpi:

Nec timuit, sibi ne vitio quis verteret, olim
Si præco parvas, aut, ut fuit ipse, coactor,
Mercedes sequerer; neque ego essem questus. Ab hoc nunc
Laus illi debetur et a me gratia major.
Nil me pœniteat sanum patris hujus: eoque
Non, ut magna dolo factum negat esse suo pars
Quòd non ingenuos habeat clarosque parentes,
Sic me defendam. Longè mea discrepat istis
Et vox et ratio. Nam si natura juberet
A certis annis ævum remeare peractum,
Atque alios legere ad fastum quoscunque parentes
Optaret sibi quisque; meis contentus, honestos
Fascibus et sellis nolim mihi sumere; demens
Judicio vulgi; sanus fortasse tuo, quòd
Nollem onus, haud unquam solitus, portare molestum.
Nam mihi continuò major quærenda foret res,
Atque salutandi plures; ducendus et unus
Et comes alter, utì ne solus rusve peregrève
Exirem; plures calones atque caballi
Pascendi; ducenda petorrita. Nunc mihi curto
Ire licet mulo, vel, si libet, usque Tarentum,
Mantica cui lumbos onere ulceret, atque eques armos.
Objiciet nemo sordes mihi, quas tibi, Tulli,
Quum Tiburte viâ prætorem quinque sequuntur
Te pueri, lasanum portantes œnophorumque.
Hoc ego commodiùs, quàm tu, præclare senator,
Millibus atque aliis vivo: quâcunque libido est,
Incedo solus; percontor quanti olus ac far;
Fallacem circum vespertinumque pererro
Sæpè forum; assisto divinis; indè domum me
Ad porri et ciceris refero laganique catinum:
Cœna ministratur pueris tribus; et lapis albus
Pocula cum cyatho duo sustinet; adstat echino
Vilis cum paterâ guttus, Campana supellex.
Deinde eo dormitum, non sollicitus mihi quòd cras
Surgendum sit manè, obeundus Marsya, qui se
Vultum ferre negat Noviorum posse minoris.
Ad quartam jaceo; post hanc vagor; aut ego, lecto
Aut scripto quod me tacitum juvet, ungor olivo,
Non quo fraudatis immundus Natta lucernis.
Ast, ubi me fessum sol acrior ire lavatum
Admonuit, fugio rabiosi tempora signi.
Pransus non avidè, quantum interpellet inani
Ventre diem durare, domesticus otior. Hæc est

Vita solutorum miserâ ambitione gravique:
His me consolor, victurus suaviùs ac si
Quæstor avus pater atque meus patruusque fuissent.

SATIRA VII.

Proscripti Regis Rupilî pus atque venenum
Ibrida quo pacto sit Persius ultus, opinor
Omnibus et lippis notum et tonsoribus esse.
Persius hic permagna negotia dives habebat
Clazomenis, etiam lites cum Rege molestas;
Durus homo, atque odio qui posset vincere Regem;
Confidens, tumidusque; adeò sermonis amari,
Sisennas, Barros ut equis præcurreret albis.
  Ad Regem redeo. Postquam nihil inter utrumque
Convenit (hoc etenim sunt omnes jure molesti,
Quo fortes, quibus adversum bellum incidit: inter
Hectora Priamiden animosum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors;
Non aliam ob causam, nisi quòd virtus in utroque
Summa fuit. Duo si discordia vexet inertes,
Aut si disparibus bellum incidat, ut Diomedi
Cum Lycio Glauco; discedet pigrior, ultro
Muneribus missis) Bruto prætore tenente
Ditem Asiam, Rupilî et Persî par pugnat, utì non
Compositus meliùs cum Bitho Bacchius; in jus
Acres procurrunt, magnum spectaculum uterque.
  Persius exponit causam, ridetur ab omni
Conventu; laudat Brutum, laudatque cohortem;
Solem Asiæ Brutum appellat; stellasque salubres
Appellat comites, excepto Rege; Canem illum,
Invisum agricolis sidus, venisse: ruebat,
Flumen ut hibernum fertur quò rara securis.
  Tum Prænestinus salso multùmque fluenti
Expressa arbusto regerit convicia; durus
Vindemiator et invictus, cui sæpè viator
Cessisset, magnâ compellans voce cuculum.
  At Græcus, postquam est Italo perfusus aceto,
Persius exclamat: "Per magnos, Brute, deos te
Oro, qui reges consuêris tollere, cur non
Hunc Regem jugulas? operum hoc, mihi crede, tuorum
  est."

SATIRA VIII.

Olim truncus eram ficulnus, inutile lignum,
Quum faber, incertus scamnum faceretne Priapum,
Maluit esse deum. Deus indè ego, furum aviumque
Maxima formido: nam fures dextra coërcet,
Ast importunas volucres in vertice arundo
Terret fixa, vetatque novis considere in hortis.
Huc priùs angustis ejecta cadavera cellis
Conservus vili portanda locabat in arcâ.
Hoc miseræ plebi stabat commune sepulcrum,
Pantolabo scurræ, Nomentanoque nepoti.
Mille pedes in fronte, trecentos cippus in agrum
Hîc dabat; hæredes monumentum ne sequeretur.
Nunc licet Esquiliis habitare salubribus, atque
Aggere in aprico spatiari, quo modò tristes
Albis informem spectabant ossibus agrum.
Quum mihi non tantùm furesque, feræque suëtæ
Hunc vexare locum, curæ sunt atque labori,
Quantùm carminibus quæ versant atque venenis
Humanos animos: has nullo perdere possum
Nec prohibere modo, simul ac vaga luna decorum
Protulit os, quin ossa legant, herbasque nocentes.
  Vidi egomet nigrâ succinctam vadere pallâ
Canidiam, pedibus nudis passoque capillo,
Cum Saganâ majore ululantem; pallor utrasque
Fecerat horrendas aspectu. Scalpere terram
Unguibus, et pullam divellere mordicùs agnam
Cœperunt: cruor in fossam confusus, ut indè
Manes elicerent, animas responsa daturas.
Lanea et effigies erat, altera cerea; major
Lanea, quæ pœnis compesceret inferiorem.
Cerea suppliciter stabat, servilibus, utque
Jam peritura, modis. Hecaten vocat altera sævam,
Altera Tisiphonen: serpentes atque videres
Infernas errare canes; lunamque rubentem,
Ne foret his testis, post magna latere sepulcra.
Mentior at si quid, merdis caput inquiner albis
Corvorum; atque in me veniant mictum atque cacatum
Julius et fragilis Pediatia furque Voranus.
Singula quid memorem? quo pacto alterna loquentes
Umbræ cum Saganâ resonârint triste et acutum;
Utque lupi barbam variæ cum dente colubræ

Abdiderint furtim terris; et imagine cereâ
Largior arserit ignis; et ut non testis inultus
Horruerim voces Furiarum et facta duarum?
Nam, displosa sonat quantùm vesica, pepedi
Diffissâ nate ficus; at illæ currere in urbem:
Canidiæ dentes, altum Saganæ caliendrum
Excidere, atque herbas, atque incantata lacertis
Vincula, cum magno risuque jocoque videres.

SATIRA IX.

Ibam fortè viâ Sacrâ, sicut meus est mos,
Nescio quid meditans nugarum, totus in illis:
Accurrit quidam notus mihi nomine tantùm;
Arreptâque manu: "Quid agis, dulcissime, rerum?"
"Suaviter, ut nunc est," inquam; "et cupio omnia quæ vis."
Quum assectaretur, "Num quid vis?" occupo. At ille,
"Nôris nos," inquit; "docti sumus." Hîc ego, "Pluris
Hoc," inquam, "mihi eris." Miserè discedere quærens,
Ire modò ociùs, interdum consistere, in aurem
Dicere nescio quid puero. Quum sudor ad imos
Manaret talos: "O te, Bolane, cerebri
Felicem!" aiebam tacitus. Quum quidlibet ille
Garriret, vicos, urbem laudaret; ut illi
Nil respondebam: "Miserè cupis," inquit, "abire,
Jamdudum video: sed nil agis; usque tenebo,
Persequar. Hinc quò nunc iter est tibi?" "Nil opus est te
Circumagi: quendam volo visere, non tibi notum:
Trans Tiberim longè cubat is, prope Cæsaris hortos."
"Nil habeo quod agam, et non sum piger; usque sequar te."
Demitto auriculas, ut iniquæ mentis asellus,
Quum gravius dorso subiit onus. Incipit ille:
"Si bene me novi, non Viscum pluris amicum,
Non Varium, facies: nam quis me scribere plures
Aut citiùs possit versus? quis membra movere
Molliùs? invideat quod et Hermogenes, ego canto."
Interpellandi locus hîc erat: "Est tibi mater,
Cognati, queis te salvo est opus?" Haud mihi quisquam;
Omnes composui." "Felices! nunc ego resto:
Confice; namque instat fatum mihi triste, Sabella

Quod puero cecinit, divinâ motâ anus urnâ:
'Hunc neque dira venena, nec hosticus auferet ensis,
Nec laterum dolor, aut tussis, nec tarda podagra;
Garrulus hunc quando consumet cunque: loquaces,
Si sapiat, vitet, simul atque adoleverit ætas.' "
  Ventum erat ad Vestæ, quartâ jam parte diei
Præteritâ; et casu, tunc respondere vadato
Debebat: quod ni fecisset, perdere litem.
"Si me amas," inquit, "paulùm hîc ades." "Inteream, si
Aut valeo stare, aut novi civilia jura!
Et propero quò scis." "Dubius sum quid faciam," inquit;
"Tene relinquam, an rem." "Me, sodes." "Non faciam," ille;
Et præcedere cœpit. Ego, ut contendere durum est
Cum victore, sequor. "Mæcenas quomodo tecum?"
Hinc repetit. "Paucorum hominum, et mentis bene sanæ:
Nemo dexteriùs fortunâ est usus." "Haberes
Magnum adjutorem, posset qui ferre secundas,
Hunc hominem velles si tradere; dispeream, ni
Summôsses omnes." "Non isto vivimus illîc,
Quo tu rere, modo: domus hâc nec purior ulla est,
Nec magìs his aliena malis: nil mî officit unquam,
Ditior hic, aut est quia doctior: est locus uni-
cuique suus." "Magnum narras, vix credibile." "Atqui
Sic habet." "Accendis quare cupiam magìs illi
Proximus esse." "Velis tantummodo; quæ tua virtus,
Expugnabis: et est qui vinci possit; eoque
Difficiles aditus primos habet." "Haud mihi deero:
Muneribus servos corrumpam; non, hodie si
Exclusus fuero, desistam; tempora quæram:
Occurram in triviis; deducam. Nil sine magno
Vita labore dedit mortalibus." Hæc dum agit, ecce
Fuscus Aristius occurrit, mihi carus, et illum
Qui pulchrè nôsset. Consistimus. "Unde venis?" et
"Quò tendis?" rogat; et respondet. Vellere cœpi,
Et prensare manu lentissima brachia, nutans,
Distorquens oculos, ut me eriperet: malè salsus
Ridens dissimulare: meum jecur urere bilis.
"Certe nescio quid secreto velle loqui te
Aiebas mecum." "Memini bene; sed meliori
Tempore dicam: hodie tricesima sabbata; vin' tu
Curtis Judæis oppedere?" "Nulla mihi," inquam,
"Relligio est." "At mî: sum paulò infirmior, unus
Multorum: ignosces; aliàs loquar." "Hunccine solem

Tam nigrum surrexe mihi! fugit improbus, ac me
Sub cultro linquit." Casu venit obvius illi
Adversarius: et, "Quò tu, turpissime?" magnâ
Exclamat voce; et, "Licet antestari?" Ego verò
Oppono auriculam: rapit in jus: clamor utrinque,
Undique concursus. Sic me servavit Apollo.

SATIRA X.

NEMPE incomposito dixi pede currere versus
Lucilî. Quis tam Lucilî fautor ineptè est,
Ut non hoc fateatur? At idem, quòd sale multo
Urbem defricuit, chartâ laudatur eâdem.
Nec tamen hoc tribuens dederim quoque cætera: nam sic
Et Laberî mimos, ut pulchra poëmata, mirer.
Ergo non satìs est risu diducere rictum
Auditoris: et est quædam tamen hîc quoque virtus.
Est brevitate opus, ut currat sententia, neu se
Impediat verbis lassas onerantibus aures.
Et sermone opus est modò tristi, sæpè jocoso,
Defendente vicem modò rhetoris atque poëtæ,
Interdum urbani, parcentis viribus, atque
Extenuantis eas consultò. Ridiculum acri
Fortiùs et meliùs magnas plerùmque secat res.
Illi, scripta quibus comœdia prisca viris est,
Hoc stabant, hoc sunt imitandi; quos neque pulcher
Hermogenes unquam legit, neque simius iste,
Nil præter Calvum et doctus cantare Catullum.—
At magnum fecit, quòd verbis Græca Latinis
Miscuit.—O seri studiorum! quîne putetis
Difficile et mirum, Rhodio quod Pitholeonti
Contigit?—At sermo linguâ concinnus utrâque
Suavior, ut Chio nota si commixta Falerni est.
Quum versus facias, te ipsum percontor, an et quum
Dura tibi peragenda rei sit causa Petillî,
Scilicet oblitus patriæque patrisque Latini,
Quum Pedius causas exsudet Poplicola, atque
Corvinus, patriis intermiscere petita
Verba foris malis, Canusini more bilinguis?
Atqui ego quum Græcos facerem, natus mare citra,
Versiculos, vetuit me tali voce Quirinus,
Post mediam noctem visus, quum somnia vera:

'In silvam non ligna feras insaniùs, ac si
Magnas Græcorum malis implere catervas.'
  Turgidus Alpinus jugulat dum Memnona, dumque
Diffingit Rheni luteum caput, hæc ego ludo,
Quæ nec in Æde sonent certantia, judice Tarpâ,
Nec redeant iterum atque iterum spectanda theatris.
Argutâ meretrice potes, Davoque Chremeta
Eludente senem, comis garrire libellos,
Unus vivorum, Fundani: Pollio regum
Facta canit, pede ter percusso: forte epos acer,
Ut nemo, Varius ducit: molle atque facetum
Virgilio annuerunt gaudentes rure Camœnæ.
Hoc erat, experto frustrà Varrone Atacino
Atque quibusdam aliis, meliùs quod scribere possem,
Inventore minor: neque ego illi detrahere ausim
Hærentem capiti multâ cum laude coronam.
  At dixi fluere hunc lutulentum, sæpè ferentem
Plura quidem tollenda relinquendis: age, quæso,
Tu nihil in magno doctus reprêndis Homero?
Nil comis tragici mutat Lucilius Accî?
Non ridet versus Ennî gravitate minores,
Quum de se loquitur, non ut majore reprênsis?
Quid vetat et nosmet, Lucilî scripta legentes,
Quærere num illius, num rerum, dura negârit
Versiculos natura magìs factos, et euntes
Molliùs, ac si quis, pedibus quid claudere senis,
Hoc tantùm contentus, amet scripsisse ducentos
Ante cibum versus, totidem cœnatus; Hetrusci
Quale fuit Cassî rapido ferventius amni
Ingenium, capsis quem fama est esse librisque
Ambustum propriis? Fuerit Lucilius, inquam,
Comis et urbanus; fuerit limatior idem,
Quàm rudis et Græcis intacti carminis auctor,
Quàmque poëtarum seniorum turba: sed ille,
Si foret hoc nostrum fato dilatus in ævum,
Detereret sibi multa; recideret omne quod ultra
Perfectum traheretur; et in versu faciendo
Sæpè caput scaberet, vivos et roderet ungues.
  Sæpè stylum vertas, iterum, quæ digna legi sint,
Scripturus, neque, te ut miretur turba, labores,
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego: nam satìs est Equitem mihi plaudere, ut audax,
Contemptis aliis, explosa Arbuscula dixit.

Men' moveat cimex Pantilius? aut crucier, quòd
Vellicet absentem Demetrius, aut, quòd ineptus
Fannius Hermogenis lædat conviva Tigellî?
Plotius et Varius, Mæcenas Virgiliusque,
Valgius, et probet hæc Octavius optimus, atque
Fuscus; et hæc utinam Viscorum laudet uterque;
Ambitione relegatâ, te dicere possum,
Pollio, te, Messala, tuo cum fratre; simulque
Vos, Bibule et servi; simul his te, candide Furni:
Complures alios, doctos ego quos et amicos
Prudens prætereo, quibus hæc, sint qualiacunque,
Arridere velim; doliturus, si placeant spe
Deteriùs nostrâ. Demetri, teque, Tigelli,
Discipularum inter jubeo plorare cathedras.
I, puer, atque meo citus hæc subscribe libello.

Q. HORATII FLACCI

ATIRARUM

LIBER SECUNDUS.

SATIRA I.

HORATIUS.

Sunt quibus in Satirâ videor nimis acer, et ultra
Legem tendere opus; sine nervis altera, quidquid
Composui, pars esse putat, similesque meorum
Mille die versus deduci posse. Trebati,
Quid faciam præscribe.

TREBATIUS.

Quiescas.

HORATIUS.

Ne faciam, inquis,
Omnino versus?

TREBATIUS.

Aio.

HORATIUS.

Peream malè, si non
Optimum erat: verùm nequeo dormire.

TREBATIUS.

Ter uncti
Transnanto Tiberim, somno quibus est opus alto,
Irriguumque mero sub noctem corpus habento.
Aut, si tantus amor scribendi te rapit, aude
Cæsaris invicti res dicere, multa laborum
Præmia laturus.

HORATIUS.

Cupidum, pater optime, vires
Deficiunt: neque enim quivis horrentia pilis
Agmina, nec fractâ pereuntes cuspide Gallos,
Aut labentis equo describat vulnera Parthi.

TREBATIUS.

Attamen et justum poteras et scribere fortem,
Scipiadam ut sapiens Lucilius.

HORATIUS.

Haud mihi deero,
Quum res ipsa feret. Nisi dextro tempore, Flacci
Verba per attentam non ibunt Cæsaris aurem:
Cui malè si palpere, recalcitrat undique tutus.

TREBATIUS.

Quantò rectiùs hoc, quàm tristi lædere versu
Pantolabum scurram Nomentanumque nepotem!
Quum sibi quisque timet, quanquam est intactus, et odit.

HORATIUS.

Quid faciam? Saltat Milonius, ut semel icto
Accessit fervor capiti numerusque lucernis:
Castor gaudet equis; ovo prognatus eodem,
Pugnis: quot capitum vivunt, totidem studiorum
Millia. Me pedibus delectat claudere verba,
Lucilî ritu, nostrûm melioris utroque.
Ille velut fidis arcana sodalibus olim
Credebat libris; neque, si malè cesserat, usquam
Decurrens aliò, neque si bene: quo fit ut omnis
Votivâ pateat veluti descripta tabellâ
Vita senis. Sequor hunc, Lucanus an Appulus, anceps:
Nam Venusinus arat finem sub utrumque colonus,
Missus ad hoc, pulsis, vetus est ut fama, Sabellis,
Quò ne per vacuum Romano incurreret hostis;
Sive quòd Appula gens, seu quòd Lucania bellum
Incuteret violenta. Sed hic stylus haud petet ultro
Quenquam animantem; et me veluti custodiet ensis
Vaginâ tectus; quem cur distringere coner,
Tutus ab infestis latronibus? O pater et rex
Jupiter, ut pereat positum rubigine telum,
Nec quisquam noceat cupido mihi pacis! At ille,

Qui me commôrit, "Meliùs non tangere!" clamo,
Flebit, et insignis totâ cantabitur urbe.
Servius iratus leges minitatur et urnam:
Canidia Albutî, quibus est inimica, venenum:
Grande malum Turius, si quis se judice certet.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc natura potens, sic collige mecum:
Dente lupus, cornu taurus petit; unde, nisi intus
Monstratum? Scævæ vivacem crede nepoti
Matrem: nil faciet sceleris pia dextera: mirum!
Ut neque calce lupus quenquam, neque dente petit bos:
Sed mala tollet anum vitiato melle cicuta.
Ne longum faciam; seu me tranquilla senectus
Exspectat, seu mors atris circumvolat alis;
Dives, inops; Romæ, seu fors ita jusserit, exsul;
Quisquis erit vitæ, scribam, color.

TREBATIUS.

O puer, ut sis
Vitalis metuo, et majorum ne quis amicus
Frigore te feriat.

HORATIUS.

Quid? quum est Lucilius ausus
Primus in hunc operis componere carmina morem,
Detrahere et pellem, nitidus quâ quisque per ora
Cederet, introrsum turpis; num Lælius, et qui
Duxit ab oppressâ meritum Carthagine nomen,
Ingenio offensi, aut læso doluêre Metello,
Famosisque Lupo cooperto versibus? Atqui
Primores populi arripuit populumque tributim,
Scilicet uni æquus virtuti atque ejus amicis.
Quin, ubi se a vulgo et scenâ in secreta remôrant
Virtus Scipiadæ et mitis sapientia Lælî,
Nugari cum illo, et discincti ludere, donec
Decoqueretur olus, soliti. Quidquid sum ego, quamvis
Infra Lucilî censum ingeniumque, tamen me
Cum magnis vixisse invita fatebitur usque
Invidia, et, fragili quærens illidere dentem,
Offendet solido: nisi quid tu, docte Trebati,
Dissentis.

TREBATIUS.

Equidem nihil hîc diffindere possum.
Sed tamen, ut monitus caveas, ne fortè negotî

Incutiat tibi quid sanctarum inscitia legum,
Si mala condiderit in quem quis carmina, jus est
Judiciumque.

HORATIUS.

Esto, si quis mala; sed bona si quis
Judice condiderit laudatus Cæsare, si quis
Opprobriis dignum latraverit, integer ipse?

TREBATIUS.

Solventur risu tabulæ; tu missus abibis.

SATIRA II.

Quæ virtus et quanta, boni, sit vivere parvo,
Nec meus hic sermo est, sed quæ præcepit Ofellus
Rusticus, abnormis sapiens crassâque Minervâ,
Discite, non inter lances mensasque nitentes,
Quum stupet insanis acies fulgoribus, et quum
Acclinis falsis animus meliora recusat;
Verùm hîc impransi mecum disquirite.—Cur hoc?—
Dicam, si potero. Malè verum examinat omnis
Corruptus judex. Leporem sectatus, equove
Lassus ab indomito, vel, si Romana fatigat
Militia assuetum græcari, seu pila velox,
Molliter austerum studio fallente laborem,
Seu te discus agit; pete cedentem aëra disco:
Quum labor extuderit fastidia, siccus, inanis,
Sperne cibum vilem; nisi Hymettia mella Falerno
Ne biberis diluta. Foris est promus, et atrum
Defendens pisces hiemat mare; cum sale panis
Latrantem stomachum bene leniet. Unde putas, aut
Quî partum? Non in caro nidore voluptas
Summa, sed in te ipso est. Tu pulmentaria quære
Sudando: pinguem vitiis albumque nec ostrea,
Nec scarus, aut poterit peregrina juvare lagoïs.
Vix tamen eripiam, posito pavone, velis quin
Hoc potiùs, quàm gallinâ, tergere palatum,
Corruptus vanis rerum; quia veneat auro
Rara avis, et pictâ pandat spectacula caudâ.
Tanquam ad rem attineat quidquam. Num vesceris istâ
Quam laudas plumâ? coctove num adest honor idem?

Carne tamen quamvis distat nihil hâc magìs illa,
Imparibus formis deceptum te patet; esto:
Unde datum sentis, lupus hic Tiberinus, an alto
Captus hiet, pontesne inter jactatus, an amnis
Ostia sub Tusci? Laudas, insane, trilibrem
Mullum, in singula quem minuas pulmenta necesse est.
Ducit te species, video. Quò pertinet ergo
Proceros odisse lupos? Quia scilicet illis
Majorem natura modum dedit, his breve pondus.
"Porrectum magno magnum spectare catino
Vellem," ait Harpyiis gula digna rapacibus. At vos,
Præsentes Austri, coquite horum obsonia: quamvis
Putet aper rhombusque recens, mala copia quando
Ægrum sollicitat stomachum; quum rapula plenus
Atque acidas mavult inulas. Necdum omnis abacta
Pauperies epulis regum: nam vilibus ovis
Nigrisque est oleis hodie locus. Haud ita pridem
Gallonî præconis erat acipensere mensa
Infamis. Quid? tum rhombos minùs æquor alebat?
Tutus erat rhombus, tutoque ciconia nido,
Donec vos auctor docuit prætorius. Ergo,
Si quis nunc mergos suaves edixerit assos,
Parebit pravi docilis Romana juventus.
Sordidus a tenui victu distabit, Ofello
Judice: nam frustrà vitium vitaveris illud,
Si te aliò pravum detorseris. Avidienus,
Cui Canis ex vero ductum cognomen adhæret,
Quinquennes oleas est et silvestria corna;
Ac, nisi mutatum, parcit defundere vinum; et
Cujus odorem olei nequeas perferre, licebit
Ille repotia, natales, aliosve dierum
Festos albatus celebret, cornu ipse bilibri
Caulibus instillat, veteris non parcus aceti.
Quali igitur victu sapiens utetur? et horum
Utrum imitabitur? Hâc urget lupus, hâc canis, aiunt.
Mundus erit, qui non offendat sordibus, atque
In neutram partem cultûs miser. Hic neque servis,
Albutî senis exemplo, dum munia didit,
Sævus erit; neque, sicut simplex Nævius, unctam
Convivis præbebit aquam: vitium hoc quoque magnum.
Accipe nunc victus tenuis quæ quantaque secum
Afferat. Imprimis valeas bene: nam, variæ res
Ut noceant homini, credas, memor illius escæ
Quæ simplex olim tibi sederit. At simul assis

Miscueris elixa, simul conchylia turdis;
Dulcia se in bilem vertent, stomachoque tumultum
Lenta feret pituita. Vides ut pallidus omnis
Cœnâ desurgat dubiâ? Quin corpus onustum
Hesternis vitiis animum quoque prægravat unâ,
Atque affligit humo divinæ particulam auræ.
Alter, ubi dicto citiùs curata sopori
Membra dedit, vegetus præscripta ad munia surgit.
Hic tamen ad melius poterit transcurrere quondam:
Sive diem festum rediens adduxerit annus;
Seu recreare volet tenuatum corpus; ubique
Accedent anni, et tractari molliùs ætas
Imbecilla volet. Tibi quidnam accedet ad istam
Quam puer et validus præsumis mollitiem, seu
Dura valetudo inciderit, seu tarda senectus?
  Rancidum aprum antiqui laudabant: non quia nasus
Illis nullus erat, sed, credo, hâc mente, quòd hospes
Tardiùs adveniens vitiatum commodiùs, quàm
Integrum edax dominus, consumeret. Hos utinam inter
Heroas natum tellus me prima tulisset!
  Das aliquid famæ, quæ carmine gratior aurem
Occupat humanam? Grandes rhombi patinæque
Grande ferunt unâ cum damno dedecus: adde
Iratum patruum, vicinos, te tibi iniquum,
Et frustrà mortis cupidum, quum deerit egenti
As, laquei pretium. "Jure," inquit, "Trausius istis
Jurgatur verbis: ego vectigalia magna
Divitiasque habeo tribus amplas regibus." Ergo,
Quod superat, non est meliùs quo insumere possis?
Cur eget indignus quisquam, te divite? Quare
Templa ruunt antiqua deûm? Cur, improbe, caræ
Non aliquid patriæ tanto emetiris acervo?
Uni nimirum tibi rectè semper erunt res?
O magnus posthac inimicis risus! Uterne
Ad casus dubios fidet sibi certiùs; hic qui
Pluribus assuêrit mentem corpusque superbum;
An qui, contentus parvo metuensque futuri,
In pace, ut sapiens, aptârit idonea bello?
  Quò magìs his credas; puer hunc ego parvus Ofellum
Integris opibus novi non latiùs usum,
Quàm nunc accisis. Videas metato in agello
Cum pecore et gnatis fortem mercede colonum,
"Non ego," narrantem, "temerè edi luce profestâ
Quidquam, præter olus, fumosæ cum pede pernæ.

Ac mihi seu longum post tempus venerat hospes,
Sive operum vacuo gratus conviva per imbrem
Vicinus, bene erat, non piscibus urbe petitis,
Sed pullo atque hœdo: tum pensilis uva secundas
Et nux ornabat mensas cum duplice ficu:
Post hoc ludus erat cuppâ potare magistrâ;
Ac venerata Ceres, ita culmo surgeret alto,
Explicuit vino contractæ seria frontis.
Sæviat atque novos moveat Fortuna tumultus,
Quantùm hinc imminuet? quantò aut ego parciùs, aut vos,
O pueri, nituistis, ut huc novus incola venit?
Nam propriæ telluris herum natura neque illum,
Nec me, nec quenquam statuit: nos expulit ille;
Illum aut nequities aut vafri inscitia juris,
Postremò expellet certè vivacior hæres.
Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus, erit nulli proprius; sed cedit in usum
Nunc mihi, nunc alii: quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus."

SATIRA III.

DAMASIPPUS.

Sic rarò scribis, ut toto non quater anno
Membranam poscas, scriptorum quæque retexens,
Iratus tibi quòd vini somnique benignus
Nil dignum sermone canas. Quid fiet? ab ipsis
Saturnalibus huc fugisti; sobrius ergo
Dic aliquid dignum promissis: incipe. Nil est.
Culpantur frustrà calami, immeritusque laborat
Iratis natus paries dîs atque poëtis.
Atqui vultus erat multa et præclara minantis,
Si vacuum tepido cepisset villula tecto.
Quorsum pertinuit stipare Platona Menandro;
Eupolin, Archilochum, comites educere tantos?
Invidiam placare paras virtute relictâ?
Contemnêre miser: vitanda est improba Siren
Desidia; aut, quidquid vitâ meliore parâsti,
Ponendum æquo animo.

HORATIUS.

Dî te, Damasippe, deæque,

Verum ob consilium donent tonsore! Sed unde
Tam bene me nôsti?

DAMASIPPUS.

Postquam omnis res mea Janum
Ad medium fracta est, aliena negotia curo,
Excussus propriis. Olim nam quærere amabam
Quo vafer ille pedes lavisset Sisyphus ære,
Quid sculptum infabrè, quid fusum duriùs esset;
Callidus huic signo ponebam millia centum;
Hortos egregiasque domos mercarier unus
Cum lucro nôram: unde frequentia Mercuriale
Imposuêre mihi cognomen compita.

HORATIUS.

Novi:
Et morbi miror purgatum te illius.

DAMASIPPUS.

Atqui
Emovit veterem mirè novus, ut solet, in cor
Trajecto lateris miseri capitisque dolore:
Ut lethargicus hic, quum fit pugil, et medicum urget.

HORATIUS.

Dum ne quid simile huic, esto ut libet.

DAMASIPPUS.

O bone, ne te
Frustrere; insanis et tu, stultique propè omnes,
Si quid Stertinius veri crepat; unde ego mira
Descripsi docilis præcepta hæc, tempore quo me
Solatus jussit sapientem pascere barbam,
Atque e Fabricio non tristem ponte reverti.
Nam malè re gestâ quum vellem mittere operto
Me capite in flumen, dexter stetit: et, "Cave faxis
Te quidquam indignum; pudor," inquit, "te malus urget,
Insanos qui inter vereare insanus haberi.
Primùm nam inquiram quid sit furere: hoc si erit in te
Solo, nil verbi, pereas quin fortiter, addam.
Quem mala stultitia et quemcunque inscitia veri
Cæcum agit, insanum Chrysippi porticus et grex
Autumat. Hæc populos, hæc magnos formula reges,
Excepto sapiente, tenet. Nunc accipe quare

Desipiant omnes æquè ac tu, qui tibi nomen
Insano posuêre. Velut silvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit; unus utrique
Error, sed variis illudit partibus: hoc te
Crede modo insanum, nihilo ut sapientior ille,
Qui te deridet, caudam trahat. Est genus unum
Stultitiæ, nihilum metuenda timentis; ut ignes,
Ut rupes, fluviosque in campo obstare queratur:
Alterum et huic varium, et nihilo sapientius, ignes
Per medios fluviosque ruentis. Clamet amica
Mater, honesta soror, cum cognatis, pater, uxor:
'Hîc fossa est ingens! hîc rupes maxima! serva!'
Non magìs audierit, quàm Fusius ebrius olim,
Quum Ilionam edormit, Catienis mille ducentis,
'Mater, te appello,' clamantibus. Huic ego vulgum
Errori similem cunctum insanire docebo.
Insanit veteres statuas Damasippus emendo.
Integer est mentis Damasippi creditor? Esto:
'Accipe quod nunquam reddas mihi,' si tibi dicam;
Tune insanus eris si acceperis, an magìs excors
Rejectâ prædâ quam præsens Mercurius fert?
Scribe decem a Nerio: non est satìs; adde Cicutæ
Nodosi tabulas centum; mille adde catenas:
Effugiet tamen hæc sceleratus vincula Proteus.
Quum rapies in jus malis ridentem alienis,
Fiet aper, modò avis, modò saxum, et, quum volet, arbor.
Si malè rem gerere insani est; contrà bene, sani:
Putidius multò cerebrum est, mihi crede, Perillî,
Dictantis quod tu nunquam rescribere possis.
Audire, atque togam jubeo componere, quisquis
Ambitione malâ aut argenti pallet amore,
Quisquis luxuriâ, tristive superstitione,
Aut alio mentis morbo calet; huc propiùs me,
Dum doceo insanire omnes, vos ordine adite.
Danda est ellebori multò pars maxima avaris:
Nescio an Anticyram ratio illis destinet omnem.
Hæredes Staberî summam incidêre sepulcro:
Ni sic fecissent, gladiatorum dare centum
Damnati populo paria, atque epulum arbitrio Arrî,
Frumenti quantum metit Africa. Sive ego pravè,
Seu rectè, hoc volui, ne sis patruus mihi.' Credo
Hoc Staberî prudentem animum vidisse..." "Quid ergo
Sensit, quum summam patrimonî insculpere saxo

Hæredes voluit?" "Quoad vixit, credidit ingens
Pauperiem vitium, et cavit nihil acriùs; ut, si
Fortè minùs locuples uno quadrante perîsset,
Ipse videretur sibi nequior: omnis enim res,
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent; quas qui contraxerit, ille
Clarus erit, fortis, justus." "Sapiensne?" "Etiam; et rex,
Et quidquid volet. Hoc, veluti virtute paratum,
Speravit magnæ laudi fore. Quid simile isti
Græcus Aristippus, qui servos projicere aurum
In mediâ jussit Libyâ, quia tardiùs irent
Propter onus segnes? uter est insanior horum?'
"Nil agit exemplum litem quod lite resolvit."
"Si quis emat citharas, emptas comportet in unum,
Nec studio citharæ, nec Musæ deditus ulli;
Si scalpra et formas, non sutor; nautica vela,
Aversus mercaturis; delirus et amens
Undique dicatur meritò. Quî discrepat istis,
Qui nummos aurumque recondit, nescius uti
Compositis, metuensque velut contingere sacrum?
Si quis ad ingentem frumenti semper acervum
Porrectus vigilet cum longo fuste; neque illinc
Audeat esuriens dominus contingere granum,
Ac potiùs foliis parcus vescatur amaris;
Si, positis intus Chii veterisque Falerni
Mille cadis ... nihil est ... tercentum millibus, acre
Potet acetum; age, si et stramentis incubet, unde-
octoginta annos natus, cui stragula vestis,
Blattarum ac tinearum epulæ, putrescat in arcâ:
Nimirum insanus paucis videatur, eò quòd
Maxima pars hominum morbo jactatur eodem.
Filius aut etiam hæc libertus ut ebibat hæres,
Dîs inimice senex custodis? ne tibi desit?
Quantulum enim summæ curtabit quisque dierum,
Ungere si caules oleo meliore, caputque
Cœperis impexâ fœdum porrigine? Quare,
Si quidvis satìs est, perjuras, surripis, aufers
Undique? tun' sanus? Populum si cædere saxis
Incipias, servosque tuo quos ære parâris,
Insanum te omnes pueri clamentque puellæ:
Quum laqueo uxorem interimis matremque veneno,
Incolumi capite es? Quid enim? neque tu hoc facis
Argis,
Nec ferro, ut demens genitricem occidit Orestes.

An tu reris eum occisâ insanîsse parente?
Ac non antè malis dementem actum Furiis, quàm
In matris jugulo ferrum tepefecit acutum?
Quin, ex quo est habitus malè tutæ mentis Orestes,
Nil sanè fecit quod tu reprêndere possis:
Non Pyladen ferro violare aususve sororem
Electram: tantùm maledicit utrique, vocando
Hanc Furiam, hunc aliud, jussit quod splendida bilis.
Pauper Opimius argenti positi intus et auri,
Qui Veientanum festis potare diebus
Campanâ solitus trullâ, vappamque profestis,
Quondam lethargo grandi est oppressus, ut hæres
Jam circum loculos et claves lætus ovansque
Curreret: hunc medicus multùm celer atque fidelis
Excitat hoc pacto: mensam poni jubet, atque
Effundi saccos nummorum; accedere plures
Ad numerandum: hominem sic erigit. Addit et illud:
'Ni tua custodis, avidus jam hæc auferet hæres.'
'Men' vivo?' 'Ut vivas igitur, vigila: hoc age.
'Quid vis?'
'Deficient inopem venæ te, ni cibus atque
Ingens accedat stomacho fultura ruenti.
Tu cessas? agedum, sume hoc ptisanarium oryzæ.'
'Quanti emptæ?' 'Parvo.' 'Quanti ergo?' 'Octussibus.'
'Eheu!
Quid refert morbo an furtis pereamve rapinis?' "
"Quisnam igitur sanus?" "Qui non stultus." "Quid avarus?"
"Stultus et insanus." "Quid? si quis non sit avarus.
Continuò sanus?" "Minimè." "Cur, Stoïce?" "Dicam.
'Non est cardiacus,' Craterum dixisse putato,
'Hic æger.' 'Rectè est igitur, surgetque?' Negabit,
Quòd latus aut renes morbo tententur acuto.
Non est perjurus, neque sordidus; immolet æquis
Hic porcum Laribus: verùm ambitiosus et audax;
Naviget Anticyram: quid enim differt, barathrone
Dones quidquid habes, an nunquam utare paratis?
Servius Oppidius Canusî duo prædia, dives
Antiquo censu, gnatis divîsse duobus
Fertur, et hæc moriens pueris dixisse vocatis
Ad lectum: 'Postquam te talos, Aule, nucesque
Ferre sinu laxo, donare et ludere vidi;
Te, Tiberi, numerare, cavis abscondere tristem;

Extimui ne vos ageret vesania discors;
Tu Nomentanum, tu ne sequerere Cicutam.
Quare, per divos oratus uterque Penates,
Tu cave ne minuas, tu ne majus facias id
Quod satìs esse putat pater, et natura coërcet.
Præterea, ne vos titillet gloria, jure-
jurando obstringam ambo: uter ædilis fueritve
Vestrûm prætor, is intestabilis et sacer esto.
In cicere atque fabâ bona tu perdasque lupinis,
Latus ut in Circo spatiere, aut æneus ut stes,
Nudus agris, nudus nummis, insane, paternis?
Scilicet ut plausus quos fert Agrippa feras tu,
Astuta ingenuum vulpes imitata leonem?'
'Ne quis humâsse velit Ajacem, Atrida, vetas cur?'
'Rex sum.' 'Nil ultrà quæro plebeius.' 'Et æquam
Rem imperito: at, si cui videor non justus, inulto
Dicere quod sentit permitto.' 'Maxime regum,
Dî tibi dent captâ classem reducere Trojâ!
Ergo consulere, et mox respondere licebit?'
'Consule.' 'Cur Ajax, heros ab Achille secundus,
Putrescit, toties servatis clarus Achivis?
Gaudeat ut populus Priami Priamusque inhumato,
Per quem tot juvenes patrio caruêre sepulcro?'
'Mille ovium insanus morti dedit, inclytum Ulyssem
Et Menelaüm unâ mecum se occidere clamans.'
'Tu quum pro vitulâ statuis dulcem Aulide natam
Ante aras, spargisque molâ caput, improbe, salsâ,
Rectum animi servas?' 'Quorsum?' 'Insanus quid enim Ajax
Fecit, quum stravit ferro pecus? abstinuit vim
Uxore et gnato, mala multa precatus Atridis.
Non ille aut Teucrum aut ipsum violavit Ulyssem.'
'Verùm ego, ut hærentes adverso littore naves
Eriperem, prudens placavi sanguine divos.'
'Nempe tuo, furiose.' 'Meo, sed non furiosus.'
'Qui species alias veris scelerisque tumultu
Permixtas capiet, commotus habebitur; atque,
Stultitiâne erret, nihilum distabit, an irâ.
Ajax, quum immeritos occidit, desipit, agnos?
Quum prudens scelus ob titulos admittis inanes,
Stas animo? et purum est vitio tibi, quum tumidum est, cor?
Si quis lecticâ nitidam gestare amet agnam,
Huic vestem, ut gnatæ, paret, ancillas paret, aurum;
Rufam aut Rufillam appellet, fortique marito

Destinet uxorem; interdicto huic omne adimat jus
Prætor, et ad sanos abeat tutela propinquos.
Quid! si quis gnatam pro mutâ devovet agnâ,
Integer est animi? Ne dixeris. Ergo, ubi prava
Stultitia, hîc est summa insania: qui sceleratus,
Et furiosus erit: quem cepit vitrea fama,
Hunc circumtonuit gaudens Bellona cruentis.
Nunc age, luxuriam et Nomentanum arripe mecum.
Vincet enim stultos ratio insanire nepotes.
Hic simul accepit patrimonî mille talenta,
Edicit, piscator utì, pomarius, auceps,
Unguentarius, ac Tusci turba impia vici,
Cum scurris fartor, cum Velabro omne macellum,
Manè domum veniant. Quid tum? Venêre frequentes.
Verba facit leno: 'Quidquid mihi, quidquid et horum
Cuique domi est, id crede tuum; et vel nunc pete, vel cras.'
Accipe quid contrà juvenis responderit æquus:
'In nive Lucanâ dormis ocreatus, ut aprum
Cœnem ego; tu pisces hiberno ex æquore vellis:
Segnis ego, indignus qui tantùm possideam. Aufer:
Sume tibi decies; tibi tantundem; tibi triplex.'
Filius Æsopi detractam ex aure Metellæ,
Scilicet ut decies solidum exsorberet, aceto
Diluit insignem baccam: quî sanior ac si
Illud idem in rapidum flumen jaceretve cloacam?
Quinti progenies Arrî, par nobile fratrum,
Nequitiâ, et nugis, pravorum et amore gemellum,
Luscinias soliti impenso prandere coëmptas.
Quorsum abeant? sani ut cretâ, an carbone notandi?
Ædificare casas, plaustello adjungere mures,
Ludere par impar, equitare in arundine longâ,
Si quem delectet barbatum, amentia verset.
Si puerilius his ratio esse evincet amare;
Nec quidquam differre, utrumne in pulvere, trimus
Quale priùs, ludas opus, an meretricis amore
Sollicitus plores: quæro, faciasne quod olim
Mutatus Polemon? ponas insignia morbi,
Fasciolas, cubital, focalia, potus ut ille
Dicitur ex collo furtim carpsisse coronas,
Postquam est impransi correptus voce magistri?
Porrigis irato puero quum poma, recusat:
'Sume, Catelle;' negat: si non des, optat. Amator
Exclusus quî distat, agit ubi secum, eat an non
Quò rediturus erat non arcessitus, et hæret

Invisis foribus? 'Ne nunc, quum me vocat ultro,
Accedam? an potiùs mediter finire dolores?
Exclusit, revocat: redeam? non, si obsecret.' Ecce
Servus, non paulò sapientior: 'O here, quæ res
Nec modum habet, neque consilium, ratione modoque
Tractari non vult. In amore hæc sunt mala; bellum,
Pax rursum: hæc si quis, tempestatis propè ritu
Mobilia et cæcâ fluitantia sorte, laboret
Reddere certa sibi, nihilo plus explicet ac si
Insanire paret certâ ratione modoque.'
Quid? quum, Picenis excerpens semina pomis,
Gaudes si cameram percûsti fortè, penes te es?
Quid? quum balba feris annoso verba palato,
Ædificante casas quî sanior? Adde cruorem
Stultitiæ, atque ignem gladio scrutare. Modò, inquam,
Hellade percussâ Marius quum præcipitat se,
Cerritus fuit? an commotæ crimine mentis
Absolves hominem, et sceleris damnabis eundem,
Ex more imponens cognata vocabula rebus?
Libertinus erat, qui circum compita siccus
Lautis manè senex manibus currebat; et, 'Unum,'
Quiddam magnum addens, 'unum me surpite morti,
Dîs etenim facile est,' orabat: sanus utrisque
Auribus atque oculis; mentem, nisi litigiosus,
Exciperet dominus quum venderet. Hoc quoque vulgus
Chrysippus ponit fœcundâ in gente Menenî.
'Jupiter, ingentes qui das adimisque dolores,'
Mater ait pueri menses jam quinque cubantis,
'Frigida si puerum quartana reliquerit, illo
Manè die quo tu indicis jejunia, nudus
In Tiberi stabit.' Casus medicusve levârit
Ægrum ex præcipiti, mater delira necabit
In gelidâ fixum ripâ, febrimque reducet.
Quone malo mentem concussa? timore deorum."
Hæc mihi Stertinius, sapientûm octavus, amico
Arma dedit, posthac ne compellarer inultus.
Dixerit insanum qui me, totidem audiet; atque
Respicere ignoto discet pendentia tergo.

HORATIUS.

Stoïce, post damnum sic vendas omnia pluris:
Quâ me stultitiâ, quoniam non est genus unum,
Insanire putas? ego nam videor mihi sanus.

DAMASIPPUS.

Quid? caput abscissum demens quum portat Agave
Gnati infelicis, sibi tum furiosa videtur?

HORATIUS.

Stultum me fateor, liceat concedere veris,
Atque etiam insanum; tantùm hoc edissere, quo me
Ægrotare putes animi vitio.

DAMASIPPUS.

Accipe: primùm
Ædificas, hoc est, longos imitaris, ab imo
Ad summum totus moduli bipedalis; et idem
Corpore majorem rides Turbonis in armis
Spiritum et incessum: quî ridiculus minùs illo?
An, quodcunque facit Mæcenas, te quoque verum est,
Tantò dissimilem et tantò certare minorem?
Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat ut ingens
Bellua cognatos eliserit. Illa rogare,
"Quantane? num tandem," se inflans, "sic magna fuisset?"
"Major dimidio." "Num tantò?" Quum magìs atque
Se magìs inflaret; "Non, si te ruperis," inquit,
"Par eris." Hæc a te non multùm abludit imago.
Adde poëmata nunc, hoc est, oleum adde camino:
Quæ si quis sanus fecit, sanus facis et tu.
Non dico horrendam rabiem ...

HORATIUS.

Jam desine.

DAMASIPPUS.

Cultum
Majorem censu ...

HORATIUS.

Teneas, Damasippe, tuis te.
O major tandem parcas insane minori.

SATIRA IV.

HORATIUS.

Unde, et quò Catius?

CATIUS.

Non est mihi tempus aventi
Ponere signa novis præceptis, qualia vincant
Pythagoram, Anytique reum, doctumque Platona.

HORATIUS.

Peccatum fateor, quum te sic tempore lævo
Interpellârim: sed, des veniam bonus, oro.
Quòd si interciderit tibi nunc aliquid, repetes mox;
Sive est naturæ hoc, sive artis, mirus utroque.

CATIUS.

Quin id erat curæ, quo pacto cuncta tenerem;
Utpote res tenues, tenui sermone peractas.

HORATIUS.

Ede hominis nomen: simul et Romanus an hospes.

CATIUS.

Ipsa memor præcepta canam; celabitur auctor.
Longa quibus facies ovis erit, illa memento,
Ut succi melioris et ut magìs alma rotundis,
Ponere: namque marem cohibent callosa vitellum.
Caule suburbano, qui siccis crevit in agris,
Dulcior; irriguo nihil est elutius horto.
Si vespertinus subitò te oppresserit hospes,
Ne gallina malùm responset dura palato,
Doctus eris vivam mixto mersare Falerno:
Hoc teneram faciet. Pratensibus optima fungis
Natura est; aliis malè creditur. Ille salubres
Æstates peraget, qui nigris prandia moris
Finiet, ante gravem quæ legerit arbore solem.
Aufidius forti miscebat mella Falerno;
Mendosè, quoniam vacuis committere venis
Nil nisi lene decet: leni præcordia mulso
Prolueris meliùs. Si dura morabitur alvus,
Mytilus et viles pelleut obstantia conchæ,
Et lapathi brevis herba, sed albo non sine Coo.

Lubrica nascentes implent conchylia lunæ.
Sed non omne mare est generosæ fertile testæ:
Murice Baiano melior Lucrina peloris;
Ostrea Circeiis, Miseno oriuntur echini;
Pectinibus patulis jactat se molle Tarentum.
Nec sibi cœnarum quivis temerè arroget artem,
Non priùs exactâ tenui ratione saporum.
Nec satìs est carâ pisces averrere mensâ
Ignarum quibus est jus aptius, et quibus assis
Languidus in cubitum jam se conviva reponet.
Umber, et ilignâ nutritus glande, rotundas
Curvet aper lances carnem vitantis inertem:
Nam Laurens malus est, ulvis et arundine pinguis.
Vinea submittit capreas non semper edules.
Fœcundæ leporis sapiens sectabitur armos.
Piscibus atque avibus quæ natura et foret ætas,
Ante meum nulli patuit quæsita palatum.
Sunt quorum ingenium nova tantùm crustula promit.
Nequaquam satìs in re unâ consumere curam:
Ut si quis solùm hoc, mala ne sint vina, laboret
Quali perfundat pisces securus olivo.
Massica si cœlo supponas vina sereno,
Nocturnâ, si quid crassi est, tenuabitur aurâ,
Et decedet odor nervis inimicus; at illa
Integrum perdunt lino vitiata saporem.
Surrentina vafer qui miscet fæce Falernâ
Vina, columbino limum bene colligit ovo;
Quâtenus ima petit volvens aliena vitellus.
Tostis marcentem squillis recreabis et Afrâ
Potorem cochleâ; nam lactuca innatat acri
Post vinum stomacho: pernâ magìs ac magìs hillis
Flagitat in morsus refici; quin omnia malit,
Quæcunque immundis fervent illata popinis.
Est operæ pretium duplicis pernoscere juris
Naturam: simplex e dulci constat olivo,
Quod pingui miscere mero muriâque decebit,
Non aliâ quàm quâ Byzantia putruit orca.
Hoc ubi confusum sectis inferbuit herbis,
Corycioque croco sparsum stetit, insuper addes
Pressa Venafranæ quod bacca remisit olivæ.
Picenis cedunt pomis Tiburtia succo;
Nam facie præstant. Venucula convenit ollis;
Rectiùs Albanam fumo duraveris uvam.
Hanc ego cum malis, ego fæcem primus et halec,

Primus et invenior piper album, cum sale nigro
Incretum, puris circumposuisse catillis.
Immane est vitium dare millia terna macello,
Angustoque vagos pisces urgere catino.
Magna movet stomacho fastidia, seu puer unctis
Tractavit calicem manibus, dum furta ligurrit;
Sive gravis veteri crateræ limus adhæsit.
Vilibus in scopis, in mappis, in scobe, quantus
Consistit sumptus? neglectis, flagitium ingens.
Ten' lapides varios lutulentâ radere palmâ,
Et Tyrias dare circum illota toralia vestes,
Oblitum quantò curam sumptumque minorem
Hæc habeant, tantò reprêndi justiùs illis
Quæ nisi divitibus nequeant contingere mensis?

HORATIUS.

Docte Cati, per amicitiam divosque rogatus,
Ducere me auditum, perges quòcunque, memento.
Nam, quamvis referas memori mihi pectore cuncta,
Non tamen interpres tantundem juveris: adde
Vultum habitumque hominis; quem tu vidisse beatus
Non magni pendis, quia contigit: at mihi cura
Non mediocris inest, fontes ut adire remotos
Atque haurire queam vitæ præcepta beatæ.

SATIRA V.

ULYSSES.

Hoc quoque, Tiresia, præter narrata, petenti
Responde, quibus amissas reparare queam res
Artibus atque modis. Quid rides?

TIRESIAS.

Jamne doloso
Non satìs est Ithacam revehi, patriosque Penates
Aspicere?

ULYSSES.

O nulli quidquam mentite, vides ut
Nudus inopsque domum redeam, te vate; neque illic

Aut apotheca procis intacta est, aut pecus: atqui
Et genus, et virtus, nisi cum re, vilior algâ est.

TIRESIAS.

Quando pauperiem, missis ambagibus, horres,
Accipe quâ ratione queas ditescere. Turdus
Sive aliud privum dabitur tibi; devolet illuc
Res ubi magna nitet, domino sene; dulcia poma,
Et quoscunque feret cultus tibi fundus honores,
Ante Larem gustet venerabilior Lare dives:
Qui quamvis perjurus erit, sine gente, cruentus
Sanguine fraterno, fugitivus; ne tamen illi
Tu comes exterior, si postulet, ire recuses.

ULYSSES.

Utne tegam spurco Damæ latus? haud ita Trojæ
Me gessi, certans semper melioribus.

TIRESIAS.

Ergo
Pauper eris.

ULYSSES.

Fortem hoc animum tolerare jubebo:
Et quondam majora tuli. Tu protenus, unde
Divitias ærisque ruam, dic, augur, acervos.

TIRESIAS.

Dixi equidem, et dico. Captes astutus ubique
Testamenta senum: neu, si vafer unus et alter
Insidiatorem præroso fugeret hamo,
Aut spem deponas, aut artem illusus omittas.
Magna minorve foro si res certabitur olim,
Vivet uter locuples sine gnatis, improbus ultro
Qui meliorem audax vocet in jus; illius esto
Defensor: famâ civem causâque priorem
Sperne, domi si gnatus erit fœcundave conjux.
"Quinte," puta, aut "Publi," (gaudent prænomine molles
Auriculæ,) "tibi me virtus tua fecit amicum:
Jus anceps novi, causas defendere possum:
Eripiet quivis oculos citiùs mihi, quàm te
Contemptum cassâ nuce pauperet: hæc mea cura est,
Ne quid tu perdas, neu sis jocus." Ire domum atque
Pelliculam curare jube: fi cognitor ipse.

Persta atque obdura, seu rubra Canicula findet
Infantes statuas, seu pingui tentus omaso
Furius hibernas canâ nive conspuet Alpes.
"Nonne vides," aliquis cubito stantem propè tangens
Inquiet, "ut patiens! ut amicis aptus! ut acer!"
Plures annabunt thunni, et cetaria crescent.
Si cui præterea validus malè filius in re
Præclarâ sublatus aletur; ne manifestum
Cælibis obsequium nudet te, leniter in spem
Arrepe officiosus, ut et scribare secundus
Hæres, et, si quis casus puerum egerit Orco,
In vacuum venias: perrarò hæc alea fallit.
Qui testamentum tradet tibi cunque legendum,
Abnuere et tabulas a te removere memento:
Sic tamen ut limis rapias quid prima secundo
Cera velit versu; solus multisne cohæres,
Veloci percurre oculo. Plerumque recoctus
Scriba ex Quinqueviro corvum deludet hiantem,
Captatorque dabit risus Nasica Corano.

ULYSSES.

Num furis? an prudens ludis me obscura canendo?

TIRESIAS.

O Laërtiade, quidquid dicam, aut erit, aut non:
Divinare etenim magnus mihi donat Apollo.

ULYSSES.

Quid tamen ista velit sibi fabula, si licet, ede.

TIRESIAS.

Tempore quo juvenis Parthis horrendus, ab alto
Demissum genus Æneâ, tellure marique
Magnus erit, forti nubet procera Corano
Filia Nasicæ, metuentis reddere soldum.
Tum gener hoc faciet; tabulas socero dabit, atque
Ut legat orabit: multùm Nasica negatas
Accipiet tandem et tacitus leget; invenietque
Nil sibi legatum, præter plorare, suisque.
Illud ad hæc jubeo: mulier si fortè dolosa
Libertusve senem delirum temperet, illis
Accedas socius; laudes, lauderis ut absens.
Me sene, quod dicam, factum est: Anus improba Thebis
Ex testamento sic est elata: cadaver

Unctum oleo largo nudis humeris tulit hæres;
Scilicet elabi si posset mortua, credo,
Quòd nimiùm institerat viventi. Cautus adito.
Neu desis operæ, neve immoderatus abundes.
Difficilem et morosum offendet garrulus: ultrà
Non etiam sileas. Davus sis comicus, atque
Stes capite obstipo, multùm similis metuenti.
Obsequio grassare: mone, si increbuit aura,
Cautus utì velet carum caput: extrahe turbâ,
Oppositis humeris: aurem substringe loquaci.
Importunus amat laudari? donec, "Ohe! jam!"
Ad cœlum manibus sublatis, dixerit, urge; et
Crescentem tumidis infla sermonibus utrem.
Quum te servitio longo curâque levârit;
Et certùm vigilans, "Quartæ esto partis Ulysses,"
Audieris, "hæres": "Ergo nunc Dama sodalis
Nusquam est! unde mihi tam fortem tamque fidelem?"
Sparge subinde: et, si paulùm potes, illacrymare. Est
Gaudia prodentem vultum celare. Sepulcrum,
Permissum arbitrio, sine sordibus exstrue: funus
Egregiè factum laudet vicinia. Si quis
Fortè cohæredum senior malè tussiet, huic tu
Dic, ex parte tuâ, seu fundi sive domûs sit
Emptor, gaudentem nummo te addicere. Sed me
Imperiosa trahit Proserpina: vive, valeque.

SATIRA VI.

Hoc erat in votis: modus agri non ita magnus,
Hortus ubi, et tecto vicinus jugis aquæ fons,
Et paulum silvæ super his foret. Auctiùs atque
Dî meliùs fecêre: bene est. Nihil amplius oro,
Maiâ nate, nisi ut propria hæc mihi munera faxis.
Si neque majorem feci ratione malâ rem,
Nec sum facturus vitio culpâve minorem;
Si veneror stultus nihil horum, "O si angulus ille
Proximus accedat, qui nunc denormat agellum!
O si urnam argenti fors quæ mihi monstret! ut illi,
Thesauro invento, qui mercenarius agrum
Illum ipsum mercatus aravit, dives amico
Hercule;" si quod adest gratum juvat: hâc prece te oro,
Pingue pecus domino facias, et cætera, præter

Ingenium; utque soles, custos mihi maximus adsis.
Ergo, ubi me in montes et in arcem ex urbe removi,
Quid priùs illustrem satiris, Musâque pedestri?
Nec mala me ambitio perdit, nec plumbeus Auster,
Autumnusque gravis, Libitinæ quæstus acerbæ.
  Matutine pater, seu Jane libentiùs audis,
Unde homines operum primos vitæque labores
Instituunt, sic dîs placitum, tu carminis esto
Principium. Romæ sponsorem me rapis. "Eia!
Ne prior officio quisquam respondeat, urge."
Sive Aquilo radit terras, seu bruma nivalem
Interiore diem gyro trahit, ire necesse est.
Postmodo, quod mî obsit, clarè certùmque locuto,
Luctandum in turbâ; facienda injuria tardis.
"Quid vis, insane? et quas res agis?" improbus urget
Iratis precibus; "tu pulses omne quod obstat,
Ad Mæcenatem memori si mente recurras."
Hoc juvat et melli est, non mentiar. At, simul atras
Ventum est Esquilias, aliena negotia centum
Per caput et circa saliunt latus. "Ante secundam
Roscius orabat sibi adesses ad Puteal cras."
"De re communi scribæ magnâ atque novâ te
Orabant hodie meminisses, Quinte, reverti."
"Imprimat his, cura, Mæcenas signa tabellis."
Dixeris, "Experiar": "Si vis, potes," addit et instat.
Septimus octavo propior jam fugerit annus,
Ex quo Mæcenas me cœpit habere suorum
In numero, duntaxat ad hoc, quem tollere rhedâ
Vellet, iter faciens, et cui concredere nugas
Hoc genus: "Hora quota est? Thrax est Gallina Syro par?
Matutina parum cautos jam frigora mordent:"
Et quæ rimosâ bene deponuntur in aure.
Per totum hoc tempus subjectior in diem et horam
Invidiæ. "Noster ludos spectaverat unâ;
Luserat in campo; Fortunæ filius;" omnes.
Frigidus a Rostris manat per compita rumor:
Quicunque obvius est me consulit: "O bone, nam te
Scire, deos quoniam propiùs contingis, oportet:
Num quid de Dacis audîsti?" "Nil equidem." "Ut tu
Semper eris derisor!" "At omnes dî exagitent me,
Si quidquam." "Quid? militibus promissa Triquetrâ
Prædia Cæsar, an est Italâ tellure daturus?"
Jurantem me scire nihil mirantur, ut unum
Scilicet egregii mortalem altique silentî.

Perditur hæc inter misero lux, non sine votis:
O rus, quando ego te aspiciam? quandoque licebit,
Nunc veterum libris, nunc somno et inertibus horis,
Ducere sollicitæ jucunda oblivia vitæ?
O quando faba, Pythagoræ cognata, simulque
Uncta satìs pingui ponentur oluscula lardo?
O noctes cœnæque deûm, quibus ipse meique
Ante Larem proprium vescor, vernasque procaces
Pasco libatis dapibus! Prout cuique libido est,
Siccat inæquales calices conviva, solutus
Legibus insanis: seu quis capit acria fortis
Pocula, seu modicis uvescit lætiùs. Ergo
Sermo oritur, non de villis domibusve alienis,
Nec malè necne Lepos saltet: sed, quod magìs ad nos
Pertinet et nescire malum est, agitamus; utrumne
Divitiis homines, an sint virtute beati;
Quidve ad amicitias, usus rectumne, trahat nos;
Et, quæ sit natura boni; summumque quid ejus.
Cervius hæc inter vicinus garrit aniles
Ex re fabellas. Nam si quis laudat Arellî
Sollicitas ignarus opes, sic incipit: "Olim
Rusticus urbanum murem mus paupere fertur
Accepisse cavo, veterem vetus hospes amicum;
Asper et attentus quæsitis, ut tamen arctum
Solveret hospitiis animum. Quid multa? neque ille
Sepositi ciceris, nec longæ invidit avenæ:
Aridum et ore ferens acinum, semesaque lardi
Frusta dedit, cupiens variâ fastidia cœnâ
Vincere tangentis malè singula dente superbo:
Quum pater ipse domûs paleâ porrectus in hornâ
Esset ador loliumque, dapis meliora relinquens.
Tandem urbanus ad hunc, 'Quid te juvat,' inquit, 'amice,
Prærupti nemoris patientem vivere dorso?
Vis tu homines urbemque feris præponere silvis?
Carpe viam, mihi crede, comes, terrestria quando
Mortales animas vivunt sortita, neque ulla est
Aut magno aut parvo leti fuga: quo, bone, circa,
Dum licet, in rebus jucundis vive beatus;
Vive memor quàm sis ævi brevis.' Hæc ubi dicta
Agrestem pepulêre, domo levis exsilit: inde
Ambo propositum peragunt iter, urbis aventes
Mœnia nocturni subrepere. Jamque tenebat
Nox medium cœli spatium, quum ponit uterque
In locuplete domo vestigia; rubro ubi cocco

Tincta super lectos canderet vestis eburnos,
Multaque de magnâ superessent fercula cœnâ,
Quæ procul exstructis inerant hesterna canistris.
Ergo ubi purpureâ porrectum in veste locavit
Agrestem, veluti succinctus cursitat hospes,
Continuatque dapes; nec non vernaliter ipsis
Fungitur officiis, prælambens omne quod adfert.
Ille cubans gaudet mutatâ sorte, bonisque
Rebus agit lætum convivam; quum subitò ingens
Valvarum strepitus lectis excussit utrumque.
Currere per totum pavidi conclave; magìsque
Exanimes trepidare, simul domus alta Molossis
Personuit canibus. Tum rusticus, 'Haud mihi vitâ
Est opus hâc, ait; et valeas; me silva cavusque
Tutus ab insidiis tenui solabitur ervo.' "

SATIRA VII.

DAVUS.

JAMDUDUM ausculto; et, cupiens tibi dicere servus
Pauca, reformido.

HORATIUS.

Davusne?

DAVUS.

Ita, Davus, amicum
Mancipium domino, et frugi, quod sit satìs, hoc est,
Ut vitale putes

HORATIUS.

Age, libertate Decembri,
Quando ita majores voluerunt, utere; narra.

DAVUS.

Pars hominum vitiis gaudet constanter, et urget
Propositum: pars multa natat, modò recta capessens
Interdum pravis obnoxia. Sæpè notatus
Cum tribus annellis, modò lævâ Priscus inani,
Vixit inæqualis, clavum ut mutaret in horas;
Ædibus ex magnis subitò se conderet, unde

Mundior exiret vix libertinus honestè.
Jam mœchus Romæ, jam mallet doctor Athenis
Vivere, Vertumnis, quotquot sunt, natus iniquis
Scurra Volanerius, postquam illi justa chiragra
Contudit articulos, qui pro se tolleret atque
Mitteret in phimum talos, mercede diurnâ
Conductum pavit: quantò constantior idem
In vitiis, tantò leviùs miser, ac prior illo
Qui jam contento, jam laxo, fune laborat.

HORATIUS.

Non dices hodie quorsum hæc tam putida tendant,
Furcifer?

DAVUS.

Ad te, inquam.

HORATIUS.

Quo pacto, pessime?

DAVUS.

Laudas
Fortunam et mores antiquæ plebis; et idem,
Si quis ad illa deus subitò te agat, usque recuses;
Aut quia non sentis, quod clamas, rectius esse,
Aut quia non firmus rectum defendis, et hæres,
Nequidquam cœno cupiens evellere plantam.
Romæ rus optas; absentem rusticus urbem
Tollis ad astra levis. Si nusquam es fortè vocatus
Ad cœnam, laudas securum olus: ac, velut usquam
Vinctus eas, ita te felicem dicis, amasque,
Quòd nusquam tibi sit potandum. Jusserit ad se
Mæcenas serum sub lumina prima venire
Convivam; "Nemon' oleum feret ociùs? ecquis
Audit?" cum magno blateras clamore, furisque.
Milvius et scurræ, tibi non referenda precati,
Discedunt. Etenim fateor me, dixerit ille,
Duci ventre levem; nasum nidore supinor;
Imbecillus, iners, si quid vis, adde, popino.
Tu, quum sis quod ego, et fortassis nequior, ultro
Insectere, velut melior? verbisque decoris
Obvolvas vitium? Quid, si me stultior ipso,
Quingentis empto drachmis, deprênderis? Aufer
Me vultu terrere; manum stomachumque teneto,

Dum, quæ Crispini docuit me janitor, edo.
"Non sum mœchus," ais. Neque ego, hercule, fur, ubi vasa
Prætereo sapiens argentea. Tolle periclum,
Jam vaga prosiliet frænis natura remotis.
Tune mihi dominus, rerum imperiis hominumque
Tot tantisque minor, quem ter vindicta quaterque
Imposita haud unquam miserâ formidine privet?
Adde super, dictis quod non leviùs valeat: nam
Sive vicarius est, qui servo paret, utì mos
Vester ait, seu conservus; tibi quid sum ego? Nempe
Tu, mihi qui imperitas, aliis servis miser, atque
Duceris ut nervis alienis mobile lignum.
Quisnam igitur liber? Sapiens, sibi qui imperiosus;
Quem neque pauperies, neque mors, neque vincula terrent;
Responsare cupidinibus, contemnere honores
Fortis, et in seipso totus, teres atque rotundus,
Externi ne quid valeat per leve morari;
In quem manca ruit semper Fortuna. Potesne
Ex his ut proprium quid noscere? Quinque talenta
Poscit te mulier, vexat, foribusque repulsum
Perfundit gelidâ: rursus vocat. Eripe turpi
Colla jugo: "Liber, liber sum," dic age. Non quis;
Urget enim dominus mentem non lènis, et acres
Subjectat lasso stimulos, versatque negantem.
Vel, quum Pausiacâ torpes, insane, tabellâ,
Quî peccas minùs atque ego, quum Fulvî Rutubæque,
Aut Placideiani contento poplite miror
Prœlia, rubricâ picta aut carbone; velut si
Re verâ pugnent, feriant vitentque moventes
Arma viri? Nequam et cessator Davus; at ipse
Subtilis veterum judex et callidus audis.
Nil ego, si ducor libo fumante: tibi ingens
Virtus atque animus cœnis responsat opimis.
Obsequium ventris mihi perniciosius est: cur?
Tergo plector enim. Quî tu impunitior illa,
Quæ parvo sumi nequeunt, quum obsonia captas?
Nempe inamarescunt epulæ sine fine petitæ,
Illusique pedes vitiosum ferre recusant
Corpus. An hic peccat, sub noctem qui puer uvam
Furtivam mutat strigili? qui prædia vendit,
Nil servile, gulæ parens, habet? Adde, quòd idem
Non horam tecum esse potes; non otia rectè
Ponere; teque ipsum vitas, fugitivus ut erro,

Jam vino quærens, jam somno, fallere curam:
Frustrà; nam comes atra premit sequiturque fugacem.

HORATIUS.

Unde mihi lapidem?

DAVUS.

Quorsum est opus?

HORATIUS.

Unde sagittas?

DAVUS.

Aut insanit homo, aut versus facit.

HORATIUS.

Ociùs hinc te
Ni rapis, accedes opera agro nona Sabino.

SATIRA VIII.

HORATIUS.

Ut te Nasidieni juvit cœna beati?
Nam mihi, quærenti convivam, dictus herè illic
De medio potare die.

FUNDANIUS.

Sic, ut mihi nunquam
In vitâ fuerit meliùs.

HORATIUS.

Da, si grave non est,
Quæ prima iratum ventrem placaverit esca.

FUNDANIUS.

In primis Lucanus aper: leni fuit Austro
Captus, ut aiebat cœnæ pater. Acria circùm
Rapula, lactucæ, radices, qualia lassum
Pervellunt stomachum; siser, halec, fæcula Coa.
His ubi sublatis puer altè cinctus acernam
Gausape purpureo mensam pertersit, et alter

Sublegit quodcunque jaceret inutile, quodque
Posset cœnantes offendere; ut Attica virgo
Cum sacris Cereris, procedit fuscus Hydaspes,
Cæcuba vina ferens; Alcon, Chium maris expers.
Hîc herus: " Albanum, Mæcenas, sive Falernum
Te magìs appositis delectat, habemus utrumque."

HORATIUS.

Divitias miseras! Sed queis cœnantibus unâ,
Fundani, pulchrè fuerit tibi, nôsse laboro.

FUNDANIUS.

Summus ego; et prope me Viscus Thurinus; et infrà,
Si memini, Varius: cum Servilio Balatrone
Vibidius, quos Mæcenas adduxerat umbras.
Nomentanus erat super ipsum, Porcius infrà,
Ridiculus totas simul obsorbere placentas.
Nomentanus ad hoc, qui, si quid fortè lateret,
Indice monstraret digito: nam cætera turba,
Nos, inquam, cœnamus aves, conchylia, pisces,
Longè dissimilem noto celantia succum;
Ut vel continuò patuit, quum passeris atque
Ingustata mihi porrexerat ilia rhombi.
Post hoc me docuit melimela rubere minorem
Ad lunam delecta. Quid hoc intersit, ab ipso
Audieris meliùs. Tum Vibidius Balatroni:
" Nos, nisi damnosè bibimus, moriemur inulti."
Et calices poscit majores. Vertere pallor
Tum parochi faciem, nil sic metuentis ut acres
Potores; vel quòd maledicunt liberiùs, vel
Fervida quòd subtile exsurdant vina palatum.
Invertunt Alliphanis vinaria tota
Vibidius Balatroque, sequutis omnibus: imi
Convivæ lecti nihilùm nocuêre lagenis.
Affertur squillas inter muræna natantes
In patinâ porrecta. Sub hoc herus, " Hæc gravida," inquit,
" Capta est, deterior post partum carne futura.
His mixtum jus est oleo quod prima Venafri
Pressit cella; garo de succis piscis Iberi;
Vino quinquenni, verùm citra mare nato,
Dum coquitur, cocto Chium sic convenit ut non
Hoc magìs ullum aliud; pipere albo, non sine aceto
Quod Methymnæam vitio mutaverit uvam.

Erucas virides, inulas ego primus amaras
Monstravi incoquere; illutos Curtillus echinos,
Ut meliùs muriâ, quam testa marina remittit."
Interea suspensa graves aulæa ruinas
In patinam fecêre, trahentia pulveris atri
Quantum non Aquilo Campanis excitat agris.
Nos majus veriti, postquam nihil esse pericli
Sensimus, erigimur. Rufus posito capite, ut si
Filius immaturus obîsset, flere. Quis esset
Finis, ni sapiens sic Nomentanus amicum
Tolleret? "Heu Fortuna! quis est crudelior in nos
Te deus? ut semper gaudes illudere rebus
Humanis!" Varius mappâ compescere risum
Vix poterat. Balatro, suspendens omnia naso,
"Hæc est conditio vivendi," aiebat; "eòque
Responsura tuo nunquam est par fama labori.
Tene, ut ego accipiar lautè, torquerier omni
Sollicitudine districtum? ne panis adustus,
Ne malè conditum jus apponatur? ut omnes
Præcincti rectè pueri comptique ministrent?
Adde hos præterea casus: aulæa ruant si,
Ut modò; si patinam pede lapsus frangat agaso.
Sed convivatoris, utì ducis, ingenium res
Adversæ nudare solent, celare secundæ."
Nasidienus ad hæc: "Tibi dî, quæcunque preceris,
Commoda dent; ita vir bonus es convivaque comis."
Et soleas poscit. Tum in lecto quoque videres
Stridere secretâ divisos aure susurros.

HORATIUS.

Nullos his mallem ludos spectâsse: sed illa
Redde, age, quæ deinceps risisti.

FUNDANIUS.

Vibidius dum
Quærit de pueris num sit quoque fracta lagena,
Quòd sibi poscenti non dentur pocula; dumque
Ridetur fictis rerum, Balatrone secundo;
Nasidiene, redis mutatæ frontis, ut arte
Emendaturus fortunam; deinde sequuti
Mazonomo pueri magno discerpta ferentes
Membra gruis, sparsi sale multo, non sine farre,
Pinguibus et ficis pastum jecur anseris albi;

Et leporum avulsos, ut multò suavius, armos,
Quàm si cum lumbis quis edit: tum pectore adusto
Vidimus et merulas poni, et sine clune palumbes.
Suaves res, si non causas narraret earum et
Naturas dominus: quem nos sic fugimus ulti,
Ut nihil omnino gustaremus, velut illis
Canidia afflâsset, pejor serpentibus Afris.

Q. HORATII FLACCI

EPISTOLARUM

LIBER PRIMUS.

EPISTOLA I.

AD MÆCENATEM.

PRIMA dicte mihi, summâ dicende Camœnâ,
Spectatum satìs, et donatum jam rude, quæris,
Mæcenas, iterum antiquo me includere ludo.
Non eadem est ætas, non mens. Vejanius, armis
Herculis ad postem fixis, latet abditus agro
Ne populum extremâ toties exoret arenâ.
Est mihi purgatam crebrò qui personet aurem:
"Solve senescentem maturè sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat."
Nunc itaque et versus et cætera ludicra pono:
Quid verum atque decens curo et rogo, et omnis in hoc sum:
Condo et compono quæ mox depromere possim.
Ac, ne fortè roges quo me duce, quo lare tuter:
Nullius addictus jurare in verba magistri,
Quò me cunque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis veræ custos, rigidusque satelles:
Nunc in Aristippi furtim præcepta relabor,
Et mihi res, non me rebus submittere conor.
Ut nox longa quibus somni pars nulla, diesque
Longa videtur opùs debentibus; ut piger annus
Pupillis quos dura premit custodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quæ spem
Consiliumque morantur agendi gnaviter id quod
Æquè pauperibus prodest, locupletibus æquè,

Æquè neglectum pueris senibusque nocebit.
Restat ut his ego me ipse regam solerque elementis:
Non possis oculo quantùm contendere Lynceus,
Non tamen idcirco contemnas lippus inungi;
Nec, quia desperes invicti membra Glyconis,
Nodosâ corpus nolis prohibere cheragrâ.
Est quâdam prodire tenus, si non datur ultrà.
Fervet avaritiâ miseroque cupidine pectus?
Sunt verba et voces quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem.
Laudis amore tumes? sunt certa piacula quæ te
Ter purè lecto poterunt recreare libello.
Invidus, iracundus, iners, vinosus, amator,
Nemo adeò ferus est ut non mitescere possit,
Si modò culturæ patientem commodet aurem.
Virtus est vitium fugere; et sapientia prima
Stultitiâ caruisse. Vides, quæ maxima credis
Esse mala, exiguum censum, turpemque repulsam,
Quanto devites animo capitisque labore:
Impiger extremos curris mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per ignes:
Ne cures ea quæ stultè miraris et optas,
Discere et audire, et meliori credere non vis?
Quis circum pagos et circum compita pugnax
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?
Vilius argentum est auro, virtutibus aurum.
"O cives, cives, quærenda pecunia primùm est,
Virtus post nummos." Hæc Janus summus ab imo
Prodocet: hæc recinunt juvenes dictata senesque,
Lævo suspensi loculos tabulamque lacerto.
Si quadringentis sex septem millia desunt,
Est animus tibi, sunt mores, et lingua, fidesque;
Plebs eris. At pueri ludentes, "Rex eris," aiunt,
"Si rectè facies." Hic murus aëneus esto,
Nil conscire sibi, nullâ pallescere culpâ.
Roscia, dic sodes, melior lex, an puerorum est
Nænia, quæ regnum rectè facientibus offert,
Et maribus Curiis et decantata Camillis?
Isne tibi meliùs suadet, qui, rem facias; rem,
Si possis, rectè; si non, quocunque modo rem;
Ut propiùs spectes lacrymosa poëmata Pupî:
An qui fortunæ te responsare superbæ
Liberum et erectum præsens hortatur et aptat?

Quòd si me populus Romanus fortè roget cur
Non, ut porticibus, sic judiciis fruar îsdem,
Nec sequar aut fugiam quæ deligit ipse vel odit:
Olim quod vulpes ægroto cauta leoni
Respondit, referam: "Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum."
Bellua multorum es capitum: nam quid sequar? aut quem?
Pars hominum gestit conducere publica: sunt qui
Crustis et pomis viduas venentur avaras,
Excipiantque senes quos in vivaria mittant:
Multis occulto crescit res fœnore. Verùm
Esto, aliis alios rebus studiisque teneri;
Iidem eadem possunt horam durare probantes?
"Nullus in orbe sinus Baiis prælucet amœnis,"
Si dixit dives, lacus et mare sentit amorem
Festinantis heri; cui si vitiosa libido
Fecerit auspicium, cras ferramenta Theanum
Tolletis, fabri. Lectus genialis in aulâ est?
Nil ait esse prius, melius nil cœlibe vitâ;
Si non est, jurat bene solis esse maritis.
Quo teneam vultus mutantem Protea nodo?
Quid pauper? ride: mutat cœnacula, lectos,
Balnea, tonsores; conducto navigio æquè
Nauseat ac locuples quem ducit priva triremis.
Si curtatus inæquali tonsore capillos
Occurri, rides: si fortè subucula pexæ
Trita subest tunicæ, vel si toga dissidet impar,
Rides. Quid, mea quum pugnat sententia secum;
Quod petiit, spernit; repetit quod nuper omisit;
Æstuat, et vitæ disconvenit ordine toto;
Diruit, ædificat, mutat quadrata rotundis?
Insanire putas solemnia me, neque rides,
Nec medici credis, nec curatoris egere
A prætore dati, rerum tutela mearum
Quum sis, et pravè sectum stomacheris ob unguem
De te pendentis, te respicientis amici.
Ad summam, sapiens uno minor est Jove; dives,
Liber, honoratus, pulcher, rex denique regum:
Præcipuè sanus, nisi quum pituita molesta est.

EPISTOLA II.

AD LOLLIUM

Trojani belli scriptorem, maxime Lolli,
Dum tu declamas Romæ, Præneste relegi;
Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Planiùs ac meliùs Chrysippo et Crantore dicit.
Cur ita crediderim, nisi quid te detinet, audi.
Fabula, quâ Paridis propter narratur amorem
Græcia barbariæ lento collisa duello,
Stultorum regum et populorum continet æstus.
Antenor censet belli præcidere causam.
Quid Paris? ut salvus regnet vivatque beatus,
Cogi posse negat. Nestor componere lites
Inter Peliden festinat et inter Atriden:
Hunc amor, ira quidem communiter urit utrumque.
Quidquid delirant reges, plectuntur Achivi.
Seditione, dolis, scelere, atque libidine et irâ,
Iliacos intra muros peccatur et extra.
Rursus, quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar Ulyssem;
Qui, domitor Trojæ, multorum providus urbes
Et mores hominum inspexit; latumque per æquor,
Dum sibi, dum sociis reditum parat, aspera multa
Pertulit, adversis rerum immersabilis undis.
Sirenum voces et Circæ pocula nôsti;
Quæ si cum sociis stultus cupidusque bibisset,
Sub dominâ meretrice fuisset turpis et excors,
Vixisset canis immundus, vel amica luto sus.
Nos numerus sumus, et fruges consumere nati,
Sponsi Penelopæ, nebulones, Alcinoïque
In cute curandâ plus æquo operata juventus;
Cui pulchrum fuit in medios dormire dies, et
Ad strepitum citharæ cessatum ducere curam.
Ut jugulent hominem, surgunt de nocte latrones:
Ut teipsum serves, non expergisceris? Atqui
Si noles sanus, curres hydropicus: et, ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis;
Invidiâ vel amore vigil torquebere. Nam cur,
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui cœpit, habet: sapere aude;

Incipe: qui rectè vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum.
  Quæritur argentum, puerisque beata creandis
Uxor, et incultæ pacantur vomere silvæ.
Quod satìs est cui contigit, hic nihil amplius optet.
Non domus et fundus, non æris acervus et auri
Ægroto domini deduxit corpore febres,
Non animo curas. Valeat possessor oportet,
Si comportatis rebus bene cogitat uti.
Qui cupit aut metuit, juvat illum sic domus et res,
Ut lippum pictæ tabulæ, fomenta podagram,
Auriculas citharæ collectâ sorde dolentes.
Sincerum est nisi vas, quodcunque infundis acescit.
Sperne voluptates: nocet empta dolore voluptas.
Semper avarus eget; certum voto pete finem.
Invidus alterius macrescit rebus opimis:
Invidiâ Siculi non invenêre tyranni
Majus tormentum. Qui non moderabitur iræ,
Infectum volet esse, dolor quod suaserit et mens,
Dum pœnas odio per vim festinat inulto.
Ira furor brevis est: animum rege, qui, nisi paret,
Imperat: hunc frænis, hunc tu compesce catenâ.
Fingit equum tenerâ docilem cervice magister
Ire viam quâ monstret eques. Venaticus, ex quo
Tempore cervinam pellem latravit in aulâ,
Militat in silvis catulus. Nunc adhibe puro
Pectore verba, puer; nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu. Quòd si cessas, aut strenuus anteis,
Nec tardum opperior, nec præcedentibus insto.

EPISTOLA III.

AD JULIUM FLORUM.

Juli Flore, quibus terrarum militet oris
Claudius Augusti privignus, scire laboro.
Thracane vos, Hebrusque nivali compede vinctus,
An freta vicinas inter currentia turres,
An pingues Asiæ campi collesque morantur?
Quid studiosa cohors operum struit? Hæc quoque curo:
Quis sibi res gestas Augusti scribere sumit?

Bella quis et paces longum diffundit in ævum?
Quid Titius, Romana brevi venturus in ora,
Pindarici fontis qui non expalluit haustus,
Fastidire lacus et rivos ausus apertos?
Ut valet? ut meminit nostri? fidibusne Latinis
Thebanos aptare modos studet, auspice Musâ?
An tragicâ desævit et ampullatur in arte?
Quid mihi Celsus agit? monitus, multùmque monendus,
Privatas ut quærat opes, et tangere vitet
Scripta Palatinus quæcunque recepit Apollo:
Ne, si fortè suas repetitum venerit olim
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus. Ipse quid audes?
Quæ circumvolitas agilis thyma? non tibi parvum
Ingenium, non incultum est, nec turpiter hirtum.
Seu linguam causis acuis, seu civica jura
Respondere paras, seu condis amabile carmen,
Prima feres hederæ victricis præmia: quòd si
Frigida curarum fomenta relinquere posses,
Quò te cœlestis sapientia duceret, ires.
Hoc opus, hoc studium parvi properemus et ampli,
Si patriæ volumus, si nobis, vivere cari.
Debes hoc etiam rescribere, si tibi curæ,
Quantæ conveniat, Munatius: an malè sarta
Gratia nequidquam coit et rescinditur? at vos
Seu calidus sanguis, seu rerum inscitia vexat
Indomitâ cervice feros, ubicunque locorum
Vivitis, indigni fraternum rumpere fœdus,
Pascitur in vestrum reditum votiva juvenca.

EPISTOLA IV.

AD ALBIUM TIBULLUM.

Albi, nostrorum sermonum candide judex,
Quid nunc te dicam facere in regione Pedanâ?
Scribere quod Cassî Parmensis opuscula vincat?
An tacitum silvas inter reptare salubres,
Curantem quidquid dignum sapiente bonoque est?
Non tu corpus eras sine pectore. Dî tibi formam,
Dî tibi divitias dederunt, artemque fruendi.
Quid voveat dulci nutricula majus alumno,
Qui sapere et fari possit quæ sentiat, et cui

Gratia, fama, valetudo contingat abundè,
Et mundus victus, non deficiente crumenâ?
Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum:
Grata superveniet, quæ non sperabitur, hora.
Me pinguem et nitidum bene curatâ cute vises,
Quum ridere voles, Epicuri de grege porcum.

EPISTOLA V.

AD TORQUATUM.

Si potes Archiacis conviva recumbere lectis,
Nec modicâ cœnare times olus omne patellâ,
Supremo te sole domi, Torquate, manebo.
Vina bibes iterum Tauro diffusa, palustres
Inter Minturnas Sinuessanumque Petrinum.
Sin melius quid habes, arcesse, vel imperium fer.
Jamdudum splendet focus, et tibi munda supellex.
Mitte leves spes, et certamina divitiarum,
Et Moschi causam: cras nato Cæsare festus
Dat veniam somnumque dies; impunè licebit
Æstivam sermone benigno tendere noctem.
Quo mihi, fortunâ si non conceditur uti?
Parcus ob hæredis curam nimiùmque severus
Assidet insano. Potare et spargere flores
Incipiam, patiarque vel inconsultus haberi.
Quid non ebrietas designat? operta recludit;
Spes jubet esse ratas; in prœlia trudit inertem;
Sollicitis animis onus eximit; addocet artes.
Fœcundi calices quem non fecêre disertum?
Contractâ quem non in paupertate solutum?
Hæc ego procurare et idoneus imperor, et non
Invitus; ne turpe toral, ne sordida mappa
Corruget nares; ne non et cantharus et lanx
Ostendat tibi te; ne fidos inter amicos
Sit qui dicta foras eliminet; ut coëat par
Jungaturque pari. Butram tibi Septiciumque,
Et nisi cœna prior, potior conviva, Sabinum
Detinet, assumam: locus est et pluribus umbris;
Sed nimis arcta premunt olidæ convivia capræ.
Tu, quotus esse velis, rescribe; et, rebus omissis,
Atria servantem postico falle clientem.

EPISTOLA VI.

AD NUMICIUM.

Nil admirari propè res est una, Numici,
Solaque, quæ possit facere et servare beatum.
Hunc solem et stellas et decedentia certis
Tempora momentis sunt qui formidine nullâ
Imbuti spectent: quid censes munera terræ?
Quid maris extremos Arabas ditantis et Indos?
Ludicra quid, plausus, et amici dona Quiritis?
Quo spectanda modo, quo sensu credis et ore?
Qui timet his adversa, ferè miratur eodem,
Quo cupiens, pacto: pavor est utrobique molestus:
Improvisa simul species exterret utrumque.
Gaudeat, an doleat; cupiat, metuatne; quid ad rem,
Si, quidquid vidit melius pejusve suâ spe,
Defixis oculis animoque et corpore torpet?
Insani sapiens nomen ferat, æquus iniqui,
Ultrà quàm satìs est virtutem si petat ipsam.
I nunc, argentum, et marmor vetus, æraque, et artes
Suspice; cum gemmis Tyrios mirare colores:
Gaude quòd spectant oculi te mille loquentem:
Gnavus manè forum et vespertinus pete tectum;
Ne plus frumenti dotalibus emetat agris
Mutus; et, indignum, quòd sit pejoribus ortus,
Hic tibi sit potiùs quàm tu mirabilis illi.
Quidquid sub terrâ est, in apricum proferet ætas;
Defodiet condetque nitentia. Quum bene notum
Porticus Agrippæ et via te conspexerit Appî,
Ire tamen restat Numa quò devenit et Ancus.
Si latus aut renes morbo tentantur acuto,
Quære fugam morbi. Vis rectè vivere? quis non?
Si virtus hoc una potest dare, fortis omissis
Hoc age deliciis. Virtutem verba putes, ut
Lucum ligna? cave ne portus occupet alter,
Ne Cibyratica, ne Bithyna negotia perdas.
Mille talenta rotundentur, totidem altera; porrò et
Tertia succedant, et quæ pars quadret acervum.
Scilicet uxorem cum dote, fidemque, et amicos,
Et genus, et formam, regina pecunia donat:
Ac bene nummatum decorat Suadela Venusque.
Mancipiis locuples eget æris Cappadocum rex:
Ne fueris hic tu. Chlamydes Lucullus, ut aiunt,

Si posset centum scenæ præbere rogatus,
"Quî possum tot?" ait: "tamen et quæram, et quot habebo
Mittam." Pòst paulò scribit sibi millia quinque
Esse domi chlamydum; partem, vel tolleret omnes.
Exilis domus est, ubi non et multa supersunt,
Et dominum fallunt, et prosunt furibus. Ergo,
Si res sola potest facere et servare beatum,
Hoc primus repetas opus, hoc postremus omittas.
Si fortunatum species et gratia præstat,
Mercemur servum qui dictet nomina, lævum
Qui fodicet latus, et cogat trans pondera dextram
Porrigere: "Hic multùm in Fabiâ valet, ille Velinâ:
Cuilibet hic fasces dabit; eripietque curule,
Cui volet, importunus, ebur: 'Frater,' 'Pater,' adde;
Ut cuique est ætas, ita quemque facetus adopta."
Si, bene qui cœnat, bene vivit; lucet, eamus
Quò ducit gula: piscemur, venemur; ut olim
Gargilius, qui manè plagas, venabula, servos,
Differtum transire forum populumque jubebat,
Unus ut e multis, populo spectante, referret
Emptum mulus aprum. Crudi tumidique lavemur,
Quid deceat, quid non, obliti, Cærite cerâ
Digni, remigium vitiosum Ithacensis Ulyssei,
Cui potior patriâ fuit interdicta voluptas.
Si, Mimnermus utì censet, sine amore jocisque
Nil est jucundum; vivas in amore jocisque.
  Vive, vale: si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

EPISTOLA VII.

AD MÆCENATEM.

Quinque dies tibi pollicitus me rure futurum,
Sextilem totum mendax desideror. Atqui,
Si me vivere vis, rectèque videre valentem,
Quam mihi das ægro, dabis ægrotare timenti,
Mæcenas, veniam; dum ficus prima calorque
Designatorem decorat lictoribus atris;
Dum pueris omnis pater et matercula pallet;
Officiosaque sedulitas et opella forensis
Adducit febres et testamenta resignat.
Quòd si bruma nives Albanis illinet agris,

Ad mare descendet vates tuus, et sibi parcet,
Contractusque leget; te, dulcis amice, reviset
Cum Zephyris, si concedes, et hirundine primâ.
Non, quo more pyris vesci Calaber jubet hospes,
Tu me fecisti locupletem. " Vescere, sodes."—
" Jam satìs est."—" At tu quantumvis tolle."—" Benignè."—
" Non invisa feres pueris munuscula parvis."—
" Tam teneor dono, quàm si dimittar onustus."—
" Ut libet: hæc porcis hodie comedenda relinquis."
Prodigus et stultus donat quæ spernit et odit.
Hæc seges ingratos tulit, et feret omnibus annis.
Vir bonus et sapiens dignis ait esse paratus;
Nec tamen ignorat quid distent æra lupinis.
Dignum præstabo me etiam pro laude merentis.
Quòd si me noles usquam discedere, reddes
Forte latus, nigros angustâ fronte capillos;
Reddes dulcè loqui; reddes ridere decorùm.
Fortè per angustam tenuis nitedula rimam
Repserat in cumeram frumenti; pastaque rursus
Ire foras pleno tendebat corpore frustrà.
Cui mustela procul, " Si vis," ait, " effugere isthinc,
Macra cavum repetes arctum, quem macra subîsti."
Hâc ego si compellor imagine, cuncta resigno:
Nec somnum plebis laudo, satur altilium; nec
Otia divitiis Arabum liberrima muto.
Sæpè verecundum laudâsti; Rexque Paterque
Audîsti coràm; nec verbo parciùs absens:
Inspice si possum donata reponere lætus.
Haud malè Telemachus, proles patientis Ulyssei:
" Non est aptus equis Ithace locus; ut neque planis
Porrectus spatiis, neque multæ prodigus herbæ:
Atride, magìs apta tibi tua dona relinquam."
Parvum parva decent: mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbelle Tarentum.
Strenuus et fortis, causisque Philippus agendis
Clarus, ab officiis octavam circiter horam
Dum redit, atque foro nimiùm distare Carinas
Jam grandis natu queritur, conspexit, ut aiunt,
Adrasum quendam vacuâ tonsoris in umbrâ,
Cultello proprios purgantem leniter ungues.
" Demetri," (puer hic non lævè jussa Philippi
Accipiebat,) " abi; quære et refer, unde domo, quis,
Cujus fortunæ; quo sit patre, quove patrono."
It, redit, et narrat: Vulteium nomine Menam,

Præconem, tenui censu, sine crimine notum;
Et properare loco, et cessare, et quærere, et uti,
Gaudentem parvisque sodalibus et lare certo,
Et ludis, et, post decisa negotia, Campo.
"Scitari libet ex ipso quæcunque refers: dic
Ad cœnam veniat." Non sanè credere Mena:
Mirari secum tacitus. Quid multa? "Benignè,"
Respondet. "Neget ille mihi?" "Negat improbus, et te
Negligit, aut horret." Vulteium manè Philippus
Vilia vendentem tunicato scruta popello
Occupat, et salvere jubet prior. Ille Philippo
Excusare laborem et mercenaria vincla,
Quòd non manè domum venisset; denique, quòd non
Providisset eum. "Sic ignovisse putato
Me tibi, si cœnas hodie mecum." "Ut libet." "Ergo
Post nonam venies: nunc i, rem strenuus auge."
Ut ventum ad cœnam est, dicenda tacenda locutus,
Tandem dormitum dimittitur. Hic, ubi sæpè
Occultum visus decurrere piscis ad hamum,
Manè cliens, et jam certus conviva, jubetur
Rura suburbana indictis comes ire Latinis.
Impositus mannis arvum cœlumque Sabinum
Non cessat laudare. Videt, ridetque Philippus:
Et, sibi dum requiem, dum risus undique quærit,
Dum septem donat sestertia, mutua septem
Promittit, persuadet utì mercetur agellum.
Mercatur: ne te longis ambagibus ultrà
Quàm satìs est morer; ex nitido fit rusticus, atque
Sulcos et vineta crepat mera, præparat ulmos,
Immoritur studiis, et amore senescit habendi.
Verùm ubi oves furto, morbo periêre capellæ,
Spem mentita seges, bos est enectus arando;
Offensus damnis, mediâ de nocte caballum
Arripit, iratusque Philippi tendit ad ædes.
Quem simul aspexit scabrum intonsumque Philippus,
"Durus," ait, "Vultei, nimis attentusque videris
Esse mihi." "Pol, me miserum, patrone, vocares,
Si velles," inquit, "verum mihi ponere nomen.
Quod te per Genium, dextramque, deosque Penates
Obsecro et obtestor, vitæ me redde priori."
Qui semel aspexit quantùm dimissa petitis
Præstent, maturè redeat, repetatque relicta.
Metiri se quemque suo modulo ac pede verum est.

EPISTOLA VIII.

AD CELSUM ALBINOVANUM.

Celso gaudere et benè rem gerere Albinovano,
Musa rogata, refer, comiti scribæque Neronis.
Si quæret quid agam; dic, multa et pulchra minantem,
Vivere nec rectè, nec suaviter: haud quia grando
Contuderit vites, oleamve momorderit æstus;
Nec quia longinquis armentum ægrotet in arvis;
Sed quia, mente minùs validus quàm corpore toto,
Nil audire velim, nil discere, quod levet ægrum;
Fidis offendar medicis, irascar amicis,
Cur me funesto properent arcere veterno;
Quæ nocuêre sequar; fugiam quæ profore credam;
Romæ Tibur amem ventosus, Tibure Romam.
Post hæc, ut valeat, quo pacto rem gerat et se,
Ut placeat juveni, percontare, utque cohorti.
Si dicet, "Rectè": primùm gaudere; subinde
Præceptum auriculis hoc instillare memento:
"Ut tu fortunam, sic nos te, Celse, feremus."

EPISTOLA IX.

AD CLAUDIUM NERONEM.

Septimius, Claudi, nimirum intelligit unus
Quanti me facias: nam, quum rogat, et prece cogit
Scilicet, ut tibi se laudare et tradere coner,
Dignum mente domoque legentis honesta Neronis;
Munere quum fungi propioris censet amici;
Quid possim videt ac novit me valdiùs ipso.
Multa quidem dixi cur excusatus abirem;
Sed timui mea ne finxisse minora putarer,
Dissimulator opis propriæ, mihi commodus uni.
Sic ego, majoris fugiens opprobria culpæ,
Frontis ad urbanæ descendi præmia. Quòd si
Depositum laudas ob amici jussa pudorem,
Scribe tui gregis hunc, et fortem crede bonumque.

EPISTOLA X.

AD FUSCUM ARISTIUM.

Urbis amatorem Fuscum salvere jubemus
Ruris amatores; hâc in re scilicet unâ
Multùm dissimiles, ad cætera penè gemelli.
Fraternis animis, quidquid negat alter, et alter:
Annuimus pariter, vetuli notique columbi;
Tu nidum servas, ego laudo ruris amœni
Rivos, et musco circumlita saxa, nemusque.
Quid quæris? vivo, et regno, simul ista reliqui
Quæ vos ad cœlum effertis rumore secundo:
Utque sacerdotis fugitivus, liba recuso;
Pane egeo, jam mellitis potiore placentis.
Vivere naturæ si convenienter oportet,
Ponendæque domo quærenda est area primùm;
Novistine locum potiorem rure beato?
Est ubi plùs tepeant hiemes? ubi gratior aura
Leniat et rabiem Canis, et momenta Leonis,
Quum semel accepit solem furibundus acutum?
Est ubi divellat somnos minùs invida cura?
Deteriùs Libycis olet aut nitet herba lapillis?
Purior in vicis aqua tendit rumpere plumbum,
Quàm quæ per pronum trepidat cum murmure rivum?
Nempe inter varias nutritur silva columnas,
Laudaturque domus longos quæ prospicit agros.
Naturam expelles furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.
Non, qui Sidonio contendere callidus ostro
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum propiusve medullis,
Quàm qui non poterit vero distinguere falsum.
Quem res plùs nimio delectavêre secundæ,
Mutatæ quatient. Si quid mirabere, pones
Invitus. Fuge magna; licet sub paupere tecto
Reges et regum vitâ præcurrere amicos.
Cervus equum pugnâ melior communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frænumque recepit:
Sed, postquam victor violens discessit ab hoste,
Non equitem dorso, non frænum depulit ore.
Sic qui, pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque

Serviet æternùm, quia parvo nesciet uti.
Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet; si minor, uret.
Lætus sorte tuâ vives sapienter, Aŕisti;
Nec me dimittes incastigatum, ubi plura
Cogere quàm satìs est, ac non cessare, videbor.
Imperat aut servit collecta pecunia cuique,
Tortum digna sequi potiùs, quàm ducere, funem.
  Hæc tibi dictabam post fanum putre Vacunæ,
Excepto quòd non simul esses, cætera lætus.

EPISTOLA XI.

AD BULLATIUM.

Quid tibi visa Chios, Bullati, notaque Lesbos?
Quid concinna Samos? quid Crœsi regia Sardis?
Smyrna quid, et Colophon? majora minorave famâ?
Cunctaque præ Campo et Tiberino flumine sordent?
An venit in votum Attalicis ex urbibus una?
An Lebedum laudas, odio maris atque viarum?—
Scis Lebedus quid sit; Gabiis desertior atque
Fidenis vicus: tamen illic vivere vellem;
Oblitusque meorum, obliviscendus et illis,
Neptunum procul e terrâ spectare furentem.—
Sed neque qui Capuâ Romam petit, imbre lutoque
Aspersus, volet in cauponâ vivere: nec, qui
Frigus collegit, furnos et balnea laudat,
Ut fortunatam plenè præstantia vitam:
Nec, si te validus jactaverít Auster in alto,
Idcirco navem trans Ægæum mare vendas.
Incolumi Rhodos et Mitylene pulchra facit, quod
Pænula solstitio, campestre nivalibus auris,
Per brumam Tiberis, Sextili mense caminus.
Dum licet, et vultum servat Fortuna benignum,
Romæ laudetur Samos, et Chios, et Rhodos absens.
Tu, quamcunque deus tibi fortunaverit horam,
Gratâ sume manu; neu dulcia differ in annum,
Ut, quocunque loco fueris, vixisse libenter
Te dicas: nam si ratio et prudentia curas,
Non locus effusi latè maris arbiter, aufert;

Cœlum, non animum, mutant, qui trans mare currunt.
Strenua nos exercet inertia: navibus atque
Quadrigis petĭmus bene vivere. Quod petis, hîc est,
Est Ulubris, animus si te non deficit æquus.

EPISTOLA XII.

AD ICCIUM.

Fructibus Agrippæ Siculis, quos colligis, Icci,
Si rectè frueris, non est ut copia major
Ab Jove donari possit tibi: tolle querelas;
Pauper enim non est, cui rerum suppetit usus.
Si ventri bene, si lateri est pedibusque tuis, nil
Divitiæ poterunt regales addere majus.
Si fortè in medio positorum abstemius herbis
Vivis et urticâ, sic vives protinus, ut te
Confestim liquidus Fortunæ rivus inauret:
Vel quia naturam mutare pecunia nescit;
Vel quia cuncta putas unâ virtute minora.
Miramur si Democriti pecus edit agellos
Cultaque, dum peregrè est animus sine corpore velox;
Quum tu, inter scabiem tantam et contagia lucri,
Nil parvum sapias, et adhuc sublimia cures,
Quæ mare compescant causæ, quid temperet annum;
Stellæ sponte suâ jussæne vagentur et errent;
Quid premat obscurum lunæ, quid proferat, orbem;
Quid velit et possit rerum concordia discors;
Empedocles, an Stertinium deliret acumen?
Verùm, seu pisces, seu porrum et cæpe trucidas,
Utere Pompeio Grospho; et, si quid petet, ultro
Defer: nil Grosphus nisi verum orabit et æquum.
Vilis amicorum est annona, bonis ubi quid deest.
Ne tamen ignores quo sit Romana loco res:
Cantaber Agrippæ, Claudî virtute Neronis
Armenius cecidit: jus imperiumque Phraates
Cæsaris accepit genibus minor: aurea fruges
Italiæ pleno diffudit Copia cornu.

EPISTOLA XIII.

AD VINIUM ASELLAM.

Ut proficiscentem docui te sæpè diuque,
Augusto reddes signata volumina, Vini,
Si validus, si lætus erit, si denique poscet;
Ne studio nostri pecces, odiumque libellis
Sedulus importes operâ vehemente minister.
Si te fortè meæ gravis uret sarcina chartæ,
Abjicito potiùs, quàm quò perferre juberis
Clitellas ferus impingas, Asinæque paternum
Cognomen vertas in risum, et fabula fias.
Viribus uteris per clivos, flumina, lamas.
Victor propositi simul ac perveneris illuc,
Sic positum servabis onus, ne fortè sub alâ
Fasciculum portes librorum, ut rusticus agnum,
Ut vinosa glomos furtivæ Pyrrhia lanæ,
Ut cum pileolo soleas conviva tribulis.
Ne vulgò narres te sudavisse ferendo
Carmina quæ possint oculos auresque morari
Cæsaris: oratus multâ prece, nitere porrò.
Vade, vale; cave ne titubes, mandataque frangas.

EPISTOLA XIV.

AD VILLICUM SUUM.

Villice silvarum et mihi me reddentis agelli,
Quem tu fastidis, habitatum quinque focis, et
Quinque bonos solitum Variam dimittere patres;
Certemus, spinas animone ego fortiùs, an tu
Evellas agro; et melior sit Horatius, an res.
Me quamvis Lamiæ pietas et cura moratur,
Fratrem mœrentis, rapto de fratre dolentis
Insolabiliter; tamen isthuc mens animusque
Fert, et amat spatiis obstantia rumpere claustra.
Rure ego viventem, tu dicis in urbe, beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur iniquè;
In culpâ est animus, qui se non effugit unquam.
Tu mediastinus tacitâ prece rura petebas,
Nunc urbem et ludos et balnea villicus optas:

Me constare mihi scis, et discedere tristem,
Quandocunque trahunt invisa negotia Romam
Non eadem miramur; eò disconvenit inter
Meque et te: nam, quæ deserta et inhospita tesqua
Credis, amœna vocat mecum qui sentit, et odit
Quæ tu pulchra putas. Fornix tibi et uncta popina
Incutiunt urbis desiderium, video; et quòd
Angulus iste feret piper et thus ociùs uvâ;
Nec vicina subest, vinum præbere taberna
Quæ possit tibi; nec meretrix tibicina, cujus
Ad strepitum salias terræ gravis. Et tamen urges
Jampridem non tacta ligonibus arva, bovemque
Disjunctum curas, et strictis frondibus exples:
Addit opus pigro rivus, si decidit imber,
Multâ mole docendus aprico parcere prato.
Nunc, age, quid nostrum concentum dividat, audi.
Quem tenues decuêre togæ nitidique capilli,
Quem nôsti bibulum mediâ de luce Falerni,
Cœna brevis juvat, et prope rivum somnus in herbâ:
Nec lusisse pudet, sed non incidere ludum.
Non isthîc obliquo oculo mea commoda quisquam
Limat; non odio obscuro morsuque venenat.
Rident vicini glebas et saxa moventem.
Cum servis urbana diaria rodere mavis;
Horum tu in numerum voto ruis. Invidet usum
Lignorum et pecoris tibi calo argutus et horti.
Optat ephippia bos piger; optat arare caballus.
Quam scit uterque, libens, censebo, exerceat artem.

EPISTOLA XV.

AD NUMONIUM VALAM.

Quae sit hiems Veliæ, quod cœlum, Vala, Salerni,
Quorum hominum regio, et qualis via: (nam mihi Baias
Musa supervacuas Antonius, et tamen illis
Me facit invisum, gelidâ quum perluor undâ
Per medium frigus: sanè myrteta relinqui,
Dictaque cessantem nervis elidere morbum
Sulphura contemni, vicus gemit, invidus ægris
Qui caput et stomachum supponere fontibus audent
Clusinis, Gabiosque petunt et frigida rura:
Mutandus locus est, et diversoria nota

Præteragendus equus: "Quò tendis? non mihi Cumas
Est iter, aut Baias," lævâ stomachosus habenâ
Dicet eques: sed equis frænato est auris in ore:)
Major utrum populum frumenti copia pascat;
Collectosne bibant imbres, puteosne perennes
Jugis aquæ: (nam vina nihil moror illius oræ:
Rure meo possum quidvis perferre patique;
Ad mare quum veni, generosum et lene requiro,
Quod curas abigat, quod cum spe divite manet
In venas animumque meum, quod verba ministret.)
Tractus uter plures lepores, uter educet apros;
Utra magìs pisces et echinos æquora celent;
Pinguis ut inde domum possim Phæaxque reverti:
Scribere te nobis, tibi nos accredere, par est.
Mænius, ut, rebus maternis atque paternis
Fortiter absumptis, urbanus cœpit haberi,
Scurra vagus, non qui certum præsepe teneret,
Impransus non qui civem dignosceret hoste,
Quælibet in quemvis opprobria fingere sævus,
Pernicies et tempestas barathrumque macelli,
Quidquid quæsierat, ventri donabat avaro.
Hic, ubi nequitiæ fautoribus et timidis nil
Aut paulum abstulerat, patinas cœnabat omasi,
Vilis et agninæ, tribus ursis quod satìs esset;
Scilicet ut ventres lamnâ candente nepotum
Diceret urendos, corrector Bestius. Idem
Quidquid erat nactus prædæ majoris, ubi omne
Verterat in fumum et cinerem, "Non herculè miror,"
Aiebat, "si qui comedunt bona, quum sit obeso
Nil melius turdo, nil vulvâ pulchrius amplâ."
Nimirum hic ego sum; nam tuta et parvula laudo,
Quum res deficiunt, satìs inter vilia fortis:
Verùm, ubi quid melius contingit et unctius, idem
Vos sapere et solos aio bene vivere, quorum
Conspicitur nitidis fundata pecunia villis.

EPISTOLA XVI.

AD QUINCTIUM.

Ne perconteris, fundus meus, optime Quincti,
Arvo pascat herum, an baccis opulentet olivæ,

Pomisne, an pratis, an amictâ vitibus ulmo;
Scribetur tibi forma loquaciter et situs agri.
Continui montes, nisi dissocientur opacâ
Valle; sed ut veniens dextrum latus aspiciat sol,
Lævum decedens curru fugiente vaporet.
Temperiem laudes. Quid, si rubicunda benignè
Corna vepres et pruna ferunt? si quercus et ilex
Multâ fruge pecus, multâ dominum juvat umbrâ?
Dicas adductum propiùs frondere Tarentum.
Fons etiam, rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus,
Infirmo capiti fluit utilis, utilis alvo.
Hæ latebræ dulces, et jam, si credis, amœnæ,
Incolumem tibi me præstant septembribus horis.
Tu rectè vivis, si curas esse quod audis:
Jactamus jampridem omnis te Roma beatum.
Sed vereor ne cui de te plùs quàm tibi credas;
Neve putes alium sapiente bonoque beatum;
Neu, si te populus sanum rectèque valentem
Dictitet, occultam febrem sub tempus edendi
Dissimules, donec manibus tremor incidat unctis.
Stultorum incurata pudor malus ulcera celat.
Si quis bella tibi terrâ pugnata marique
Dicat, et his verbis vacuas permulceat aures,
"Tene magìs salvum populus velit, an populum tu,
Servet in ambiguo, qui consulit et tibi et urbi,
Jupiter;" Augusti laudes agnoscere possis.
Quum pateris sapiens emendatusque vocari,
Respondesne tuo, dic sodes, nomine?—Nempe
Vir bonus et prudens dici delector.—Ego, ac tu.
Qui dedit hoc hodie, cras, si volet, auferet; ut, si
Detulerit fasces indigno, detrahet idem.
"Pone, meum est," inquit. Pono, tristisque recedo.
Idem si clamet furem, neget esse pudicum,
Contendat laqueo collum pressisse paternum;
Mordear opprobriis falsis, mutemve colorem?
Falsus honor juvat et mendax infamia terret
Quem, nisi mendosum et medicandum? Vir bonus est quis?
Qui consulta patrum, qui leges juraque servat;
Quo multæ magnæque secantur judice lites;
Quo res sponsore et quo causæ teste tenentur.
Sed videt hunc omnis domus et vicinia tota
Introrsum turpem, speciosum pelle decorâ.

" Nec furtum feci, nec fugi," si mihi dicat
Servus: " Habes pretium, loris non ureris," aio.
" Non hominem occidi." " Non pasces in cruce corvos."
" Sum bonus et frugi." Renuit negat atque Sabellus:
" Cautus enim metuit foveam lupus, accipiterque
Suspectos laqueos, et opertum miluus hamum.
Oderunt peccare boni virtutis amore;
Tu nihil admittes in te formidine pœnæ.
Sit spes fallendi, miscebis sacra profanis.
Nam de mille fabæ modiis quum surripis unum,
Damnum est, non facinus, mihi pacto lenius isto."
Vir bonus, omne forum quem spectat et omne tribunal,
Quandocunque deos vel porco vel bove placat,
" Jane pater," clarè, clarè quum dixit " Apollo";
Labra movet, metuens audiri: " Pulchra Laverna,
Da mihi fallere, da justum sanctumque videri
Noctem peccatis et fraudibus objice nubem."
Quî melior servo, quî liberior sit avarus,
In triviis fixum quum se demittit ob assem,
Non video: nam qui cupiet, metuet quoque; porrò,
Qui metuens vivit, liber mihi non erit unquam.
Perdidit arma, locum virtutis deseruit, qui
Semper in augendâ festinat et obruitur re.
Vendere quum possis captivum, occidere noli:
Serviet utiliter: sine pascat durus aretque;
Naviget ac mediis hiemet mercator in undis;
Annonæ prosit; portet frumenta penusque.
Vir bonus et sapiens audebit dicere: " Pentheu,
Rector Thebarum, quid me perferre patique
Indignum coges?" " Adimam bona." " Nempe pecus, rem,
Lectos, argentum: tollas licet." " In manicis et
Compedibus sævo te sub custode tenebo."
" Ipse deus, simul atque volam, me solvet." Opinor,
Hoc sentit, " Moriar"; mors ultima linea rerum est.

EPISTOLA XVII.

AD SCÆVAM.

Quamvis, Scæva, satìs per te tibi consulis, et scis
Quo tandem pacto deceat majoribus uti,
Disce, docendus adhuc, quæ censet amiculus; ut si

Cæcus iter monstrare velit: tamen aspice si quid
Et nos, quod cures proprium fecisse, loquamur.
Si te grata quies et primam somnus in horam
Delectat; si te pulvis strepitusque rotarum,
Si lædit caupona, Ferentinum ire jubebo:
Nam neque divitibus contingunt gaudia solis;
Nec vixit malè, qui natus moriensque fefellit.
Si prodesse tuis, paulòque benigniùs ipsum
Te tractare voles, accedes siccus ad unctum.
" Si pranderet olus patienter, regibus uti
Nollet Aristippus." " Si sciret regibus uti,
Fastidiret olus, qui me notat." Utrius horum
Verba probes et facta, doce; vel junior audi
Cur sit Aristippi potior sententia. Namque
Mordacem Cynicum sic eludebat, ut aiunt:
" Scurror ego ipse mihi, populo tu; rectius hoc et
Splendidius multò est: equus ut me portet, alat rex,
Officium facio; tu poscis vilia rerum,
Dante minor, quamvis fers te nullius egentem."
Omnis Aristippum decuit color et status et res,
Tentantem majora, ferè præsentibus æquum.
Contrà, quem duplici panno patientia velat,
Mirabor, vitæ via si conversa decebit.
Alter purpureum non exspectabit amictum,
Quidlibet indutus celeberrima per loca vadet,
Personamque feret non inconcinnus utramque:
Alter Mileti textam cane pejus et angue
Vitabit chlamydem; morietur frigore, si non
Rettuleris pannum: refer, et sine vivat ineptus.
Res gerere et captos ostendere civibus hostes,
Attingit solium Jovis et cœlestia tentat:
Principibus placuisse viris, non ultima laus est.
Non cuivis homini contingit adire Corinthum.
Sedit, qui timuit ne non succederet; esto:
Quid? qui pervenit, fecitne viriliter? Atqui
Hîc est, aut nusquam, quod quærimus: hic onus horret,
Ut parvis animis et parvo corpore majus;
Hic subit et perfert. Aut virtus nomen inane est,
Aut decus et pretium rectè petit experiens vir.
Coram rege suâ de paupertate tacentes
Plus poscente ferent. Distat, sumasne pudenter,
An rapias: atqui rerum caput hoc erat, hic fons.
" Indotata mihi soror est, paupercula mater,
Et fundus nec vendibilis, nec pascere firmus,"

Qui dicit, clamat, "Victum date." Succinit alter:
"Et mihi dividuo findetur munere quadra."
Sed tacitus pasci si posset corvus, haberet
Plus dapis, et rixæ multò minus, invidiæque.
Brundusium comes aut Surrentum ductus amœnum,
Qui queritur salebras et acerbum frigus et imbres,
Aut cistam effractam aut subducta viatica plorat,
Nota refert meretricis acumina, sæpè catellam,
Sæpè periscelidem raptam sibi flentis; utì mox
Nulla fides damnis verisque doloribus adsit.
Nec semel irrisus triviis attollere curat
Fracto crure planum; licet illi plurima manet
Lacryma; per sanctum juratus dicat Osirim,
"Credite, non ludo; crudeles, tollite claudum."
"Quære peregrinum," vicinia rauca reclamat.

EPISTOLA XVIII.

AD LOLLIUM.

Si bene te novi, metues, liberrime Lolli,
Scurrantis speciem præbere, professus amicum.
Ut matrona meretrici dispar erit atque
Discolor, infido scurræ distabit amicus.
Est huic diversum vitio vitium propè majus,
Asperitas agrestis et inconcinna gravisque,
Quæ se commendat tonsâ cute, dentibus atris;
Dum vult libertas dici mera, veraque virtus.
Virtus est medium vitiorum et utrinque reductum.
Alter in obsequium plùs æquo pronus, et imi
Derisor lecti, sic nutum divitis horret,
Sic iterat voces, et verba cadentia tollit,
Ut puerum sævo credas dictata magistro
Reddere, vel partes mimum tractare secundas.
Alter rixatur de lanâ sæpè caprinâ,
Propugnat nugis armatus: "Scilicet, ut non
Sit mihi prima fides, et, verè quod placet, ut non
Acriter elatrem, pretium ætas altera sordet."
Ambigitur quid enim? Castor sciat an Dolichos plus;
Brundusium Minucî meliùs via ducat, an Appî.
Quem damnosa Venus, quem præceps alea nudat,
Gloria quem supra vires et vestit et ungit,
Quem tenet argenti sitis importuna famesque,

Quem paupertatis pudor et fuga, dives amicus,
Sæpè decem vitiis instructior, odit et horret:
Aut, si non odit, regit; ac, veluti pia mater,
Plus quàm se sapere et virtutibus esse priorem
Vult, et ait propè vera: " Meæ (contendere noli)
Stultitiam patiuntur opes; tibi parvula res est:
Arcta decet sanum comitem toga; desine mecum
Certare." Eutrapelus cuicunque nocere volebat
Vestimenta dabat pretiosa. Beatus enim jam
Cum pulchris tunicis sumet nova consilia et spes;
Dormiet in lucem; scorto postponet honestum
Officium; nummos alienos pascet; ad imum
Thrax erit, aut olitoris aget mercede caballum.
  Arcanum neque tu scrutaberis ullius unquam;
Commissumque teges, et vino tortus et irâ.
Nec tua laudabis studia, aut aliena reprêndes;
Nec, quum venari volet ille, poëmata panges.
Gratia sic fratrum geminorum, Amphionis atque
Zethi, dissiluit, donec suspecta severo
Conticuit lyra. Fraternis cessisse putatur
Moribus Amphion: tu cede potentis amici
Lenibus imperiis; quotiesque educet in agros
Ætolis onerata plagis jumenta canesque,
Surge, et inhumanæ senium depone Camœnæ,
Cœnes ut pariter pulmenta laboribus empta.
Romanis solemne viris opus, utile famæ,
Vitæque et membris; præsertim quum valeas, et
Vel cursu superare canem, vel viribus aprum,
Possis: adde, virilia quòd speciosiùs arma
Non est qui tractet: scis quo clamore coronæ
Prœlia sustineas campestria: denique sævam
Militiam puer et Cantabrica bella tulisti
Sub duce qui templis Parthorum signa refigit
Nunc, et si quid abest, Italis adjudicat armis.
Ac, ne te retrahas, et inexcusabilis abstes,
Quamvis nil extra numerum fecisse modumque
Curas, interdum nugaris rure paterno:
Partitur lintres exercitus; Actia pugna
Te duce per pueros hostili more refertur;
Adversarius est frater; lacus, Hadria; donec
Alterutrum velox victoria fronde coronet.
Consentire suis studiis qui crediderit te,
Fautor utroque tuum laudabit pollice ludum.
  Protinus ut moneam, si quid monitoris eges tu,

Quid de quoque viro, et cui dicas, sæpè videto.
Percunctatorem fugito ; nam garrulus idem est,
Nec retinent patulæ commissa fideliter aures;
Et semel emissum volat irrevocabile verbum.
  Qualem commendes etiam atque etiam aspice ; ne mox
Incutiant aliena tibi peccata pudorem.
Fallimur, et quondam non dignum tradimus: ergo,
Quem sua culpa premet, deceptus omitte tueri:
Ut penitùs notum, si tentent crimina, serves,
Tuterisque tuo fidentem præsidio; qui
Dente Theonino quum circumroditur, ecquid
Ad te pòst paulò ventura pericula sentis?
Nam tua res agitur, paries quum proximus ardet;
Et neglecta solent incendia sumere vires.
  Dulcis inexpertis cultura potentis amici;
Expertus metuit. Tu, dum tua navis in alto est,
Hoc age ne mutata retrorsùm te ferat aura.
  Oderunt hilarem tristes, tristemque jocosi;
Sedatum celeres, agilem gnavumque remissi:
Potores bibuli mediâ de nocte Falerni
Oderunt porrecta negantem pocula; quamvis
Nocturnos jures te formidare vapores.
Deme supercilio nubem: plerùmque modestus
Occupat obscuri speciem, taciturnus acerbi.
  Inter cuncta leges, et percontabere doctos,
Quâ ratione queas traducere leniter ævum;
Ne te semper inops agitet vexetque cupido,
Ne pavor, et rerum mediocriter utilium spes:
Virtutem doctrina paret, naturane donet;
Quid minuat curas, quid te tibi reddat amicum;
Quid purè tranquillet, honos, an dulce lucellum,
An secretum iter, et fallentis semita vitæ.
  Me quoties reficit gelidus Digentia rivus,
Quem Mandela bibit, rugosus frigore pagus,
Quid sentire putas? quid credis, amice, precari?
"Sit mihi quod nunc est, etiam minus: et mihi vivam
Quod superest ævi, si quid superesse volunt dî:
Sit bona librorum et provisæ frugis in annum
Copia; neu fluitem dubiæ spe pendulus horæ.
Sed satìs est orare Jovem quæ donat et aufert:
Det vitam, det opes; æquum mî animum ipse parabo."

EPISTOLA XIX.

AD MÆCENATEM.

Prisco si credis, Mæcenas docte, Cratino,
Nulla placere diu nec vivere carmina possunt,
Quæ scribuntur aquæ potoribus: ut malè sanos
Adscripsit Liber Satyris Faunisque poëtas,
Vina ferè dulces oluerunt manè Camœnæ.
Laudibus arguitur vini vinosus Homerus:
Ennius ipse pater nunquam, nisi potus, ad arma
Prosiluit dicenda. "Forum putealque Libonis
Mandabo siccis, adimam cantare severis."
Hoc simul edixit, non cessavêre poëtæ
Nocturno certare mero, putere diurno.
Quid, si quis vultu torvo ferus et pede nudo
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis?
Rupit Iarbitam Timagenis æmula lingua,
Dum studet urbanus, tenditque disertus haberi.
Decipit exemplar vitiis imitabile: quòd si
Pallerem casu, biberent exsangue cuminum.
O imitatores, servum pecus, ut mihi sæpè
Bilem, sæpè jocum, vestri movêre tumultus!
Libera per vacuum posui vestigia princeps;
Non aliena meo pressi pede. Qui sibi fidit,
Dux regit examen. Parios ego primus iambos
Ostendi Latio, numeros animosque sequutus
Archilochi, non res et agentia verba Lycamben.
Ac, ne me foliis ideo brevioribus ornes
Quòd timui mutare modos et carminis artem,
Temperat Archilochi Musam pede mascula Sappho,
Temperat Alcæus: sed rebus et ordine dispar;
Nec socerum quærit, quem versibus oblinat atris;
Nec sponsæ laqueum famoso carmine nectit.
Hunc ego, non alio dictum priùs ore, Latinis
Vulgavi fidicen: juvat immemorata ferentem
Ingenuis oculisque legi, manibusque teneri.
Scire velis mea cur ingratus opuscula lector
Laudet ametque domi, premat extra limen iniquus?
Non ego ventosæ plebis suffragia venor
Impensis cœnarum et tritæ munere vestis;
Non ego, nobilium scriptorum auditor et ultor,
Grammaticas ambire tribus et pulpita dignor:

Hinc illæ lacrymæ. Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus,
Si dixi: "Rides," ait, "et Jovis auribus ista
Servas: fidis enim manare poëtica mella
Te solum, tibi pulcher." Ad hæc ego naribus uti
Formido: et, luctantis acuto ne secer ungui,
"Displicet iste locus," clamo, et diludia posco.
Ludus enim genuit trepidum certamen et iram,
Ira truces inimicitias et funebre bellum.

EPISTOLA XX.

AD LIBRUM SUUM.

VERTUMNUM Janumque, liber, spectare videris;
Scilicet ut prostes Sosiorum pumice mundus.
Odisti claves et grata sigilla pudico:
Paucis ostendi gemis, et communia laudas,
Non ita nutritus. Fuge quò descendere gestis:
Non erit emisso reditus tibi. "Quid miser egi?
Quid volui?" dices, ubi quid te læserit; et scis
In breve te cogi, plenus quum languet amator.
Quòd si non odio peccantis desipit augur,
Carus eris Romæ, donec te deserat ætas.
Contrectatus ubi manibus sordescere vulgi
Cœperis, aut tineas pasces taciturnus inertes,
Aut fugies Uticam, aut vinctus mitteris Ilerdam.
Ridebit monitor non exauditus; ut ille
Qui malè parentem in rupes protrusit asellum
Iratus: quis enim invitum servare laboret?
Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.
Quum tibi sol tepidus plures admoverit aures,
Me libertino natum patre, et in tenui re
Majores pennas nido extendisse, loqueris;
Ut, quantum generi demas, virtutibus addas:
Me primis Urbis belli placuisse domique,
Corporis exigui, præcanum, solibus aptum,
Irasci celerem, tamen ut placabilis essem.
Fortè meum si quis te percontabitur ævum,
Me quater undenos sciat implevisse Decembres,
Collegam Lepidum quo duxit Lollius anno.

Q. HORATII FLACCI

EPISTOLARUM

LIBER SECUNDUS.

EPISTOLA I.

AD AUGUSTUM.

QUUM tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes, in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.
Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta, deorum in templa recepti,
Dum terras hominumque colunt genus, aspera bella
Componunt, agros assignant, oppida condunt,
Ploravêre suis non respondere favorem
Speratum meritis. Diram qui contudit hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari.
Urit enim fulgore suo, qui prægravat artes
Infra se positas: exstinctus amabitur idem.
Præsenti tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras,
Nil oriturum aliàs, nil ortum tale fatentes.
Sed tuus hic populus, sapiens et justus in uno,
Te nostris ducibus, te Graiis anteferendo,
Cætera nequâquam simili ratione modoque
Æstimat; et, nisi quæ terris semota suisque
Temporibus defuncta videt, fastidit et odit:
Sic fautor veterum, ut tabulas peccare vetantes,
Quas bis quinque viri sanxerunt, fœdera regum
Vel Gabiis vel cum rigidis æquata Sabinis,
Pontificum libros, annosa volumina vatum,
Dictitet Albano Musas in monte locutas.

Si, quia Græcorum sunt antiquissima quæque
Scripta vel optima, Romani pensantur eâdem
Scriptores trutinâ, non est quòd multa loquamur:
Nil intra est oleam, nil extra est in nuce, duri.
Venimus ad summum fortunæ: pingimus atque
Psallimus et luctamur Achivis doctiùs unctis.
Si meliora dies, ut vina, poëmata reddit,
Scire velim pretium chartis quotus arroget annus.
Scriptor abhinc annos centum qui decidit, inter
Perfectos veteresque referri debet, an inter
Viles atque novos? excludat jurgia finis.—
Est vetus atque probus, centum qui perficit annos.—
Quid, qui deperiit minor uno mense, vel anno,
Inter quos referendus erit? veteresne poëtas,
An quos et præsens et postera respuet ætas?—
Iste quidem veteres inter ponetur honestè,
Qui vel mense brevi vel toto est junior anno.—
Utor permisso, caudæque pilos ut equinæ
Paulatim vello, et demo unum, demo etiam unum;
Dum cadat, elusus ratione ruentis acervi,
Qui redit ad fastos, et virtutem æstimat annis,
Miraturque nihil nisi quod Libitina sacravit.
Ennius, et sapiens et fortis, et alter Homerus,
Ut critici dicunt, leviter curare videtur
Quò promissa cadant et somnia Pythagorea.
Nævius in manibus non est, et mentibus hæret
Penè recens, adeò sanctum est vetus omne poëma.
Ambigitur quoties uter utro sit prior, aufert
Pacuvius docti famam senis, Actius alti;
Dicitur Afranî toga convenisse Menandro;
Plautus ad exemplar Siculi properare Epicharmi;
Vincere Cæcilius gravitate, Terentius arte.
Hos ediscit, et hos arcto stipata theatro
Spectat Roma potens; habet hos numeratque poëtas
Ad nostrum tempus Livî scriptoris ab ævo.
Interdum vulgus rectum videt; est ubi peccat.
Si veteres ita miratur laudatque poëtas,
Ut nihil anteferat, nihil illis comparet, errat:
Si quædam nimis antiquè, si pleraque durè
Dicere cedit eos, ignavè multa fatetur,
Et sapit, et mecum facit, et Jove judicat æquo.
Non equidem insector, delendave carmina Livî
Esse reor, memini quæ plagosum mihi parvo
Orbilium dictare; sed emendata videri,

Pulchraque, et exactis minimùm distantia, miror.
Inter quæ verbum emicuit si fortè decorum, et
Si versus paulò concinnior unus et alter,
Injustè totum ducit venditque poëma.
Indignor quidquam reprehendi, non quia crassè
Compositum illepidève putetur, sed quia nuper;
Nec veniam antiquis, sed honorem et præmia posci.
Rectè necne crocum floresque perambulet Attæ
Fabula si dubitem, clament periisse pudorem
Cuncti penè patres, ea quum reprehendere coner
Quæ gravis Æsopus, quæ doctus Roscius egit:
Vel quia nil rectum, nisi quod placuit sibi, ducunt;
Vel quia turpe putant parere minoribus, et, quæ
Imberbi didicêre, senes perdenda fateri.
Jam Saliare Numæ carmen qui laudat, et illud
Quod mecum ignorat solus vult scire videri,
Ingeniis non ille favet plauditque sepultis,
Nostra sed impugnat, nos nostraque lividus odit.
Quòd si tam Graiis novitas invisa fuisset
Quàm nobis, quid nunc esset vetus? aut quid haberet
Quod legeret tereretque viritim publicus usus?
  Ut primùm positis nugari Græcia bellis
Cœpit, et in vitium fortunâ labier æquâ,
Nunc athletarum studiis, nunc arsit equorum;
Marmoris aut eboris fabros aut æris amavit;
Suspendit pictâ vultum mentemque tabellâ;
Nunc tibicinibus, nunc est gavisa tragœdis:
Sub nutrice puella velut si luderet infans,
Quod cupidè petiit, maturè plena reliquit.
Quid placet aut odio est, quod non mutabile credas?
Hoc paces habuêre bonæ ventique secundi.
  Romæ dulce diu fuit et solemne reclusâ
Manè domo vigilare, clienti promere jura,
Cautos nominibus rectis expendere nummos,
Majores audire, minori dicere per quæ
Crescere res posset, minui damnosa libido.
Mutavit mentem populus levis, et calet uno
Scribendi studio: puerique patresque severi
Fronde comas vincti cœnant et carmina dictant.
Ipse ego, qui nullos me affirmo scribere versus,
Invenior Parthis mendacior; et, priùs orto
Sole, vigil calamum et chartas et scrinia posco.
Navem agere ignarus navis timet; abrotonum ægro
Non audet, nisi qui didicit, dare; quod medicorum est

Promittunt medici; tractant fabrilia fabri:
Scribimus indocti doctique poëmata passim.
Hic error tamen et levis hæc insania, quantas
Virtutes habeat, sic collige: Vatis avarus
Non temerè est animus; versus amat, hoc studet unum;
Detrimenta, fugas servorum, incendia ridet;
Non fraudem socio puerove incogitat ullam
Pupillo; vivit siliquis et pane secundo.
Militiæ quanquam piger et malus, utilis urbi.
Si das hoc, parvis quoque rebus magna juvari:
Os tenerum pueri balbumque poëta figurat;
Torquet ab obscœnis jam nunc sermonibus aurem;
Mox etiam pectus præceptis format amicis,
Asperitatis et invidiæ corrector et iræ;
Rectè facta refert; orientia tempora notis
Instruit exemplis; inopem solatur et ægrum.
Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poscit opem chorus, et præsentia numina sentit;
Cœlestes implorat aquas doctâ prece blandus;
Avertit morbos, metuenda pericula pellit;
Impetrat et pacem, et locupletem frugibus annum.
Carmine dî superi placantur, carmine Manes.
Agricolæ prisci, fortes, parvoque beati,
Condita post frumenta, levantes tempore festo
Corpus, et ipsum animum spe finis dura ferentem,
Cum sociis operum, pueris, et conjuge fidâ,
Tellurem porco, Silvanum lacte piabant,
Floribus et vino Genium memorem brevis ævi.
Fescennina per hunc inventa licentia morem
Versibus alternis opprobria rustica fudit;
Libertasque recurrentes accepta per annos
Lusit amabiliter, donec jam sævus apertam
In rabiem verti cœpit jocus, et per honestas
Ire domos impunè minax: doluêre cruento
Dente lacessiti; fuit intactis quoque cura
Conditione super communi: quin etiam lex
Pœnaque lata, malo quæ nollet carmine quenquam
Describi. Vertêre modum, formidine fustis,
Ad bene dicendum delectandumque redacti.
Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio. Sic horridus ille
Defluxit numerus Saturnius; et grave virus
Munditiæ pepulêre: sed in longum tamen ævum

Manserunt hodieque manent vestigia ruris.
Serus enim Græcis admovit acumina chartis;
Et, post Punica bella quietus, quærere cœpit
Quid Sophocles et Thespis et Æschylus utile ferrent.
Tentavit quoque rem si dignè vertere posset;
Et placuit sibi, naturâ sublimis et acer:
Nam spirat tragicum satìs, et feliciter audet;
Sed turpem putat inscitè metuitque lituram.
Creditur, ex medio quia res arcessit, habere
Sudoris minimum, sed habet Comœdia tantò
Plus oneris, quantò veniæ minus. Aspice Plautus
Quo pacto partes tutetur amantis ephebi,
Ut patris attenti, lenonis ut insidiosi:
Quantus sit Dossennus edacibus in parasitis;
Quàm non astricto percurrat pulpita socco.
Gestit enim nummum in loculos demittere, post hoc
Securus cadat an recto stet fabula talo.
Quem tulit ad scenam ventoso Gloria curru,
Exanimat lentus spectator, sedulus inflat.
Sic leve, sic parvum est, animum quod laudis avarum
Subruit ac reficit. Valeat res ludicra, si me
Palma negata macrum, donata reducit opimum.
Sæpè etiam audacem fugat hoc, terretque poëtam,
Quod numero plures, virtute et honore minores,
Indocti stolidique, et depugnare parati
Si discordet eques, media inter carmina poscunt
Aut ursum, aut pugiles: his nam plebecula gaudet.
Verùm equiti quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.
Quatuor aut plures aulæa premuntur in horas,
Dum fugiunt equitum turmæ peditumque catervæ;
Mox trahitur manibus regum fortuna retortis;
Esseda festinant, pilenta, petorrita, naves;
Captivum portatur ebur, captiva Corinthus.
Si foret in terris, rideret Democritus, seu
Diversum confusa genus panthera camelo,
Sive elephas albus vulgi converteret ora:
Spectaret populum ludis attentiùs ipsis,
Ut sibi præbentem mimo spectacula plura.
Scriptores autem narrare putaret asello
Fabellam surdo: nam quæ pervincere voces
Evaluêre sonum referunt quem nostra theatra?
Garganum mugire putes nemus, aut mare Tuscum:
Tanto cum strepitu ludi spectantur et artes

Divitiæque peregrinæ; quibus oblitus actor
Quum stetit in scenâ, concurrit dextera lævæ.
Dixit adhuc aliquid?—Nil sanè.—Quid placet ergo?—
Lana Tarentino violas imitata veneno.
Ac ne fortè putes me, quæ facere ipse recusem,
Quum rectè tractent alii, laudare malignè;
Ille per extentum funem mihi posse videtur
Ire poëta, meum qui pectus inaniter angit,
Irritat, mulcet, falsis terroribus implet,
Ut magus, et modò me Thebis, modò ponit Athenis.
Verùm age, et his qui se lectori credere malunt,
Quàm spectatoris fastidia ferre superbi,
Curam redde brevem, si munus Apolline dignum
Vis complere libris, et vatibus addere calcar,
Ut studio majore petant Helicona virentem.
Multa quidem nobis facimus mala sæpè poëtæ
(Ut vineta egomet cædam mea), quum tibi librum
Sollicito damus, aut fesso; quum lædimur unum
Si quis amicorum est ausus reprêndere versum;
Quum loca jam recitata revolvimus irrevocati;
Quum lamentamur non apparere labores
Nostros et tenui deducta poëmata filo;
Quum speramus eò rem venturam, ut, simul atque
Carmina rescieris nos fingere, commodus ultro
Arcessas, et egere vetes, et scribere cogas.
Sed tamen est operæ pretium cognoscere quales
Æditnos habeat belli spectata domique
Virtus, indigno non committenda poëtæ.
Gratus Alexandro regi Magno fuit ille
Chœrilus, incultis qui versibus et malè natis
Rettulit acceptos, regale numisma, Philippos.
Sed, veluti tractata notam labemque remittunt
Atramenta, ferè scriptores carmine fœdo
Splendida facta linunt. Idem rex ille, poëma
Qui tam ridiculum tam carè prodigus emit,
Edicto vetuit ne quis se, præter Apellen,
Pingeret, aut alius Lysippo duceret æra
Fortis Alexandri vultum simulantia. Quòd si
Judicium subtile videndis artibus illud
Ad libros et ad hæc Musarum dona vocares,
Bœotûm in crasso jurares aëre natum.
At neque dedecorant tua de se judicia atque
Munera, quæ multâ dantis cum laude tulerunt
Dilecti tibi Virgilius Variusque poëtæ:

Nec magìs expressi vultus per aënea signa
Quàm per vatis opus mores animique virorum
Clarorum apparent. Nec sermones ego mallem
Repentes per humum, quàm res componere gestas,
Terrarumque situs et flumina dicere, et arces
Montibus impositas, et barbara regna, tuisque
Auspiciis totum confecta duella per orbem,
Claustraque custodem pacis cohibentia Janum,
Et formidatam Parthis te principe Romam;
Si, quantum cuperem, possem quoque: sed neque parvum
Carmen majestas recipit tua, nec meus audet
Rem tentare pudor, quam vires ferre recusent.
Sedulitas autem, stultè quem diligit, urget,
Præcipuè quum se numeris commendat et arte:
Discit enim citiùs meminitque libentiùs illud
Quod quis deridet, quàm quod probat et veneratur.
Nil moror officium quod me gravat: ac neque ficto
In pejus vultu proponi cereus usquam,
Nec pravè factis decorari versibus opto;
Ne rubeam pingui donatus munere, et unâ
Cum scriptore meo, capsâ porrectus apertâ,
Deferar in vicum vendentem thus et odores,
Et piper, et quidquid chartis amicitur ineptis.

EPISTOLA II.

AD JULIUM FLORUM.

Flore, bono claroque fidelis amice Neroni,
Si quis fortè velit puerum tibi vendere, natum
Tibure vel Gabiis, et tecum sic agat: "Hic, et
Candidus et talos a vertice pulcher ad imos,
Fiet eritque tuus nummorum millibus octo,
Verna ministeriis ad nutus aptus heriles,
Litterulis Græcis imbutus, idoneus arti
Cuilibet; argillâ quidvis imitaberis udâ:
Quin etiam canet indoctum, sed dulcè, bibenti.
Multa fidem promissa levant, ubi pleniùs æquo
Laudat venales, qui vult extrudere, merces.
Res urget me nulla, meo sum pauper in ære:
Nemo hoc mangonum faceret tibi: non temerè a me
Quivis ferret idem: semel hic cessavit, et, ut fit,
In scalis latuit metuens pendentis habenæ.

Des nummos, excepta nihil te si fuga lædat."
Ille ferat pretium, pœnæ securus, opinor.
Prudens emisti vitiosum; dicta tibi est lex:
Insequeris tamen hunc, et lite moraris iniquâ.
Dixi me pigrum proficiscenti tibi, dixi
Talibus officiis propè mancum; ne mea sævus
Jurgares ad te quòd epistola nulla veniret.
Quid tum profeci, mecum facientia jura
Si tamen attentas? Quereris super hoc etiam, quòd
Exspectata tibi non mittam carmina mendax.
Luculli miles collecta viatica multis
Ærumnis, lassus dum noctu stertit, ad assem
Perdiderat: post hoc vehemens lupus, et sibi et hosti
Iratus pariter, jejunis dentibus acer,
Præsidium regale loco dejecit, ut aiunt,
Summè munito, et multarum divite rerum.
Clarus ob id factum, donis ornatur honestis;
Accipit et bis dena super sestertia nummûm.
Fortè sub hoc tempus castellum evertere prætor
Nescio quod cupiens, hortari cœpit eundem
Verbis quæ timido quoque possent addere mentem:
"I, bone, quò virtus tua te vocat; i pede fausto,
Grandia laturus meritorum præmia: quid stas?"
Post hæc ille catus, quantumvis rusticus, "Ibit,
Ibit eò quò vis, qui zonam perdidit," inquit.
Romæ nutriri mihi contigit, atque doceri
Iratus Graiis quantùm nocuisset Achilles:
Adjecêre bonæ paulò plus artis Athenæ;
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quærere verum.
Dura sed emovêre loco me tempora grato;
Civilisque rudem belli tulit æstus in arma,
Cæsaris Augusti non responsura lacertis.
Unde simul primùm me dimisêre Philippi,
Decisis humilem pennis, inopemque paterni
Et laris et fundi, paupertas impulit audax
Ut versus facerem: sed quod non desit habentem
Quæ poterunt unquam satìs expurgare cicutæ,
Ni meliùs dormire putem quàm scribere versus?
Singula de nobis anni prædantur euntes;
Eripuêre jocos, venerem, convivia, ludum;
Tendunt extorquere poëmata: quid faciam vis?
Denique non omnes eadem mirantur amantque:
Carmine tu gaudes; hic delectatur iambis;

Ille Bioneis sermonibus et sale nigro.
Tres mihi convivæ propè dissentire videntur,
Poscentes vario multùm diversa palato:
Quid dem? quid non dem? renuis tu quod jubet alter;
Quod petis, id sanè est invisum acidumque duobus.
Præter cætera, me Romæne poëmata censes
Scribere posse inter tot curas totque labores?
Hic sponsum vocat, hic auditum scripta, relictis
Omnibus officiis: cubat hic in colle Quirini,
Hic extremo in Aventino; visendus uterque.
Intervalla vides humanè commoda.—Verùm
Puræ sunt plateæ, nihil ut meditantibus obstet.—
Festinat calidus mulis gerulisque redemptor;
Torquet nunc lapidem, nunc ingens machina tignum;
Tristia robustis luctantur funera plaustris;
Hâc rabiosa fugit canis, hâc lutulenta ruit sus:
I nunc, et versus tecum meditare canoros.
Scriptorum chorus omnis amat nemus et fugit urbes,
Ritè cliens Bacchi somno gaudentis et umbrâ:
Tu me inter strepitus nocturnos atque diurnos
Vis canere, et contracta sequi vestigia vatum?
Ingenium, sibi quod vacuas desumpsit Athenas,
Et studiis annos septem dedit, insenuitque
Libris et curis, statuâ taciturnius exit
Plerùmque, et risu populum quatit: hîc ego, rerum
Fluctibus in mediis et tempestatibus urbis,
Verba lyræ motura sonum connectere digner?
Frater erat Romæ consulti rhetor, ut alter
Alterius sermone meros audiret honores;
Gracchus ut hic illi foret, huic ut Mucius ille.
Quî minùs argutos vexat furor iste poëtas?
Carmina compono, hic elegos: mirabile visu,
Cælatumque novem Musis opus. Aspice primùm
Quanto cum fastu, quanto molimine circum-
spectemus vacuam Romanis vatibus ædem.
Mox etiam, si fortè vacas, sequere, et procul audi
Quid ferat et quare sibi nectat uterque coronam.
Cædimur, et totidem plagis consumimus hostem,
Lento Samnites ad lumina prima duello.
Discedo Alcæus puncto illius; ille meo quis?
Quis, nisi Callimachus? si plus adposcere visus,
Fit Mimnermus, et optivo cognomine crescit.
Multa fero, ut placem genus irritabile vatum,
Quum scribo et supplex populi suffragia capto:

Idem, finitis studiis et mente receptâ,
Obturem patulas impunè legentibus aures.
  Ridentur mala qui componunt carmina: verùm
Gaudent scribentes, et se venerantur, et ultro,
Si taceas, laudant, quidquid scripsêre, beati.
At, qui legitimum cupiet fecisse poëma,
Cum tabulis animum censoris sumet honesti;
Audebit quæcunque parum splendoris habebunt,
Et sine pondere erunt, et honore indigna ferentur,
Verba movere loco, quamvis invita recedant,
Et versentur adhuc intra penetralia Vestæ.
Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum,
Quæ, priscis memorata Catonibus atque Cethegis,
Nunc situs informis premit et deserta vetustas:
Adsciscet nova, quæ genitor produxerit usus.
Vehemens et liquidus, puroque simillimus amni,
Fundet opes, Latiumque beabit divite linguâ.
Luxuriantia compescet, nimis aspera sano
Levabit cultu, virtute carentia tollet:
Ludentis speciem dabit, et torquebitur, ut qui
Nunc Satyrum, nunc agrestem Cyclopa movetur.
  Prætulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quàm sapere, et ringi. Fuit haud ignobilis Argis,
Qui se credebat miros audire tragœdos,
In vacuo lætus sessor plausorque theatro;
Cætera qui vitæ servaret munia recto
More; bonus sanè vicinus, amabilis hospes,
Comis in uxorem; posset qui ignoscere servis,
Et signo læso non insanire lagenæ;
Posset qui rupem et puteum vitare patentem.
Hic ubi, cognatorum opibus curisque refectus,
Expulit elleboro morbum bilemque meraco,
Et redit ad sese: "Pol, me occidistis, amici,
Non servâstis," ait, "cui sic extorta voluptas,
Et demptus per vim mentis gratissimus error."
  Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum;
Ac non verba sequi fidibus modulanda Latinis,
Sed veræ numerosque modosque ediscere vitæ.
Quocirca mecum loquor hæc, tacitusque recordor:
"Si tibi nulla sitim finiret copia lymphæ,
Narrares medicis: quòd quantò plura parâsti,

Tantò plura cupis, nulline faterier audes?
Si vulnus tibi monstratâ radice vel herbâ
Non fieret levius, fugeres, radice vel herbâ
Proficiente nihil, curarier? Audieras, cui
Rem dî donarent, illi decedere pravam
Stultitiam; et, quum sis nihilo sapientior ex quo
Plenior es, tamen uteris monitoribus îsdem?
At si divitiæ prudentem reddere possent,
Si cupidum timidumque minùs te; nempe ruberes,
Viveret in terris te si quis avarior uno.
  "Si proprium est quod quis librâ mercatus et ære est,
Quædam, si credis consultis, mancipat usus;
Qui te pascit ager, tuus est; et villicus Orbî,
Quum segetes occat, tibi mox frumenta daturas,
Te dominum sentit. Das nummos; accipis uvam,
Pullos, ova, cadum temeti: nempe modo isto
Paulatim mercaris agrum, fortasse trecentis,
Aut etiam suprà, nummorum millibus emptum.
Quid refert, vivas numerato nuper, an olim?
Emptor Aricini quondam Veientis et arvi
Emptum cœnat olus, quamvis aliter putat; emptis
Sub noctem gelidam lignis calefactat aënum:
Sed vocat usque suum, quâ populus adsita certis
Limitibus vicina refugit jurgia; tanquam
Sit proprium quidquam, puncto quod mobilis horæ,
Nunc prece, nunc pretio, nunc vi, nunc sorte supremâ,
Permutet dominos et cedat in altera jura.
Sic, quia perpetuus nulli datur usus, et hæres
Hæredem alterius, velut unda supervenit undam,
Quid vici prosunt, aut horrea? quidve Calabris
Saltibus adjecti Lucani, si metit Orcus
Grandia cum parvis, non exorabilis auro?
  "Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas,
Argentum, vestes Gætulo murice tinctas,
Sunt qui non habeant; est qui non curat habere.
Cur alter fratrum cessare et ludere et ungi
Præferat Herodis palmetis pinguibus; alter,
Dives et importunus, ad umbram lucis ab ortu
Sylvestrem flammis et ferro mitiget agrum;
Scit Genius, natale comes qui temperat astrum,
Naturæ deus humanæ, mortalis in unum-
quodque caput, vultu mutabilis, albus et ater.
  "Utar, et ex modico, quantùm res poscet, acervo
Tollam; nec metuam quid de me judicet hæres,

Quòd non plura datis invenerit: et tamen idem
Scire volam quantùm simplex hilarisque nepoti
Discrepet et quantùm discordet parcus avaro.
Distat enim, spargas tua prodigus, an neque sumptum
Invitus facias, neque plura parare labores;
Ac potiùs, puer ut festis Quinquatribus olim,
Exiguo gratoque fruaris tempore raptim.
“ Pauperies immunda procul procul absit: ego, utrùm
Nave ferar magnâ an parvâ, ferar unus et idem.
Non agimur tumidis velis Aquilone secundo;
Non tamen adversis ætatem ducimus Austris;
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores.
“ Non es avarus: abi. Quid? cætera jam simul isto
Cum vitio fugêre? caret tibi pectus inani
Ambitione? caret mortis formidine, et irâ?
Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures portentaque Thessala rides?
Natales gratè numeras? ignoscis amicis?
Lenior et melior fis accedente senectâ?
Quid te exempta juvat spinis de pluribus una?
Vivere si rectè nescis, decede peritis.
Lusisti satìs, edisti satìs atque bibisti:
Tempus abire tibi est, ne potum largiùs æquo
Rideat et pulset lasciva decentiùs ætas.”

Q. HORATII FLACCI

ARS POETICA.

AD PISONES.

HUMANO capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa supernè,
Spectatum admissi risum teneatis, amici?
Credite, Pisones, isti tabulæ fore librum
Persimilem, cujus, velut ægri somnia, vanæ
Fingentur species; ut nec pes, nec caput uni
Reddatur formæ.—Pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas.—
Scimus, et hanc veniam petimusque damusque vicissim;
Sed non ut placidis coëant immitia; non ut
Serpentes avibus geminentur, tigribus agni.

Inceptis gravibus plerùmque et magna professis
Purpureus, latè qui splendeat, unus et alter
Assuitur pannus; quum lucus et ara Dianæ,
Et properantis aquæ per amœnos ambitus agros,
Aut flumen Rhenum, aut pluvius describitur arcus:
Sed nunc non erat his locus. Et fortasse cupressum
Scis simulare: quid hoc, si fractis enatat exspes
Navibus, ære dato qui pingitur? Amphora cœpit
Institui; currente rotâ cur urceus exit?
Denique sit, quod vis, simplex duntaxat et unum.

Maxima pars vatum, pater, et juvenes patre digni,
Decipimur specie recti: brevis esse laboro,
Obscurus fio: sectantem levia nervi
Deficiunt animique: professus grandia turget:
Serpit humi tutus nimiùm timidusque procellæ.
Qui variare cupit rem prodigialiter unam,
Delphinum silvis appingit, fluctibus aprum.
In vitium ducit culpæ fuga, si caret arte.

Æmilium circa ludum faber imus et ungues
Exprimet et molles imitabitur ære capillos;
Infelix operis summâ, quia ponere totum
Nesciet: hunc ego me, si quid componere curem,
Non magìs esse velim, quàm pravo vivere naso,
Spectandum nigris oculis, nigroque capillo.
Sumite materiam vestris, qui scribitis, æquam
Viribus; et versate diu quid ferre recusent,
Quid valeant humeri: cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.
Ordinis hæc virtus erit et venus, aut ego fallor,
Ut jam nunc dicat, jam nunc debentia dici
Pleraque differat, et præsens in tempus omittat.
In verbis etiam tenuis cautusque serendis,
Hoc amet, hoc spernat promissi carminis auctor.
Dixeris egregiè, notum si callida verbum
Reddiderit junctura novum. Si fortè necesse est
Indiciis monstrare recentibus abdita rerum,
Fingere cinctutis non exaudita Cethegis
Continget: dabiturque licentia sumpta pudenter:
Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadant, parcè detorta. Quid autem
Cæcilio Plautoque dabit Romanus ademptum
Virgilio Varioque? ego cur, acquirere pauca
Si possum, invideor, quum lingua Catonis et Ennî
Sermonem patrium ditaverit, et nova rerum
Nomina protulerit? Licuit semperque licebit
Signatum præsente notâ producere nomen.
Ut silvæ foliis pronos mutantur in annos,
Prima cadunt; ita verborum vetus interit ætas,
Et juvenum ritu florent modò nata, vigentque.
Debemur morti nos nostraque; sive receptus
Terrâ Neptunus classes Aquilonibus arcet,
Regis opus; sterilisque diu palus, aptaque remis,
Vicinas urbes alit et grave sentit aratrum;
Seu cursum mutavit iniquum frugibus amnis,
Doctus iter melius. Mortalia facta peribunt;
Nedum sermonum stet honos, et gratia vivax.
Multa renascentur quæ jam cecidêre, cadentque
Quæ nunc sunt in honore, vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.
Res gestæ regumque ducumque et tristia bella
Quo scribi possent numero, monstravit Homerus.
Versibus impariter junctis querimonia primùm,

Pòst etiam inclusa est voti sententia compos.
Quis tamen exiguos elegos emiserit auctor
Grammatici certant, et adhuc sub judice lis est.
Archilochum proprio rabies armavit iambo:
Hunc socci cepêre pedem grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.
Musa dedit fidibus divos puerosque deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.
Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poëta salutor?
Cur nescire, pudens pravè, quàm discere malo?
Versibus exponi tragicis res comica non vult:
Indignatur item privatis, ac propè socco
Dignis, carminibus narrari cœna Thyestæ.
Singula quæque locum teneant sortita decenter.
Interdum tamen et vocem Comœdia tollit;
Iratusque Chremes tumido delitigat ore.
Et tragicus plerùmque dolet sermone pedestri:
Telephus et Peleus quum pauper et exsul, uterque
Projicit ampullas et sesquipedalia verba,
Si curat cor spectantis tetigisse querelâ.
Non satìs est pulchra esse poëmata; dulcia sunto,
Et quocunque volent animum auditoris agunto.
Ut ridentibus arrident, ita flentibus adflent
Humani vultus: si vis me flere, dolendum est
Primùm ipsi tibi; tunc tua me infortunia lædent,
Telephe, vel Peleu: malè si mandata loqueris,
Aut dormitabo, aut ridebo. Tristia mœstum
Vultum verba decent; iratum, plena minarum;
Ludentem, lasciva; severum, seria dictu.
Format enim natura priùs nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram,
Aut ad humum mœrore gravi deducit, et angit;
Pòst effert animi motus interprete linguâ.
Si dicentis erunt fortunis absona dicta,
Romani tollent equites peditesque cachinnum.
Intererit multùm Davusne loquatur, an heros;
Maturusne senex, an adhuc florente juventâ
Fervidus; an matrona potens, an sedula nutrix;
Mercatorne vagus, cultorne virentis agelli;
Colchus, an Assyrius; Thebis nutritus, an Argis.
Aut famam sequere, aut sibi convenientia finge,

Scriptor. Honoratum si fortè reponis Achillem,
Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis:
Sit Medea ferox invictaque, flebilis Ino,
Perfidus Ixion, Io vaga, tristis Orestes.
Si quid inexpertum scenæ committis, et audes
Personam formare novam, servetur ad imum
Qualis ab incepto processerit, et sibi constet.
Difficile est propriè communia dicere: tuque
Rectiùs Iliacum carmen deducis in actus,
Quàm si proferres ignota indictaque primus.
Publica materies privati juris erit, si
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere, fidus
Interpres; nec desilies imitator in arctum,
Unde pedem proferre pudor vetet, aut operis lex.
Nec sic incipies, ut scriptor cyclicus olim:
"Fortunam Priami cantabo et nobile bellum."
Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.
Quantò rectiùs hic qui nil molitur ineptè!
"Dic mihi, Musa, virum, captæ post tempora Trojæ,
Qui mores hominum multorum vidit et urbes."
Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat,
Antiphaten Scyllamque et cum Cyclope Charybdin;
Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.
Semper ad eventum festinat; et in medias res,
Non secus ac notas, auditorem rapit; et, quæ
Desperat tractata nitescere posse, relinquit;
Atque ita mentitur, sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum.
Tu, quid ego et populus mecum desideret, audi:
Si plausoris eges aulæa manentis, et usque
Sessuri, donec cantor, "Vos plaudite," dicat,
Ætatis cujusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddere qui voces jam scit puer, et pede certo
Signat humum, gestit paribus colludere, et iram
Colligit ac ponit temerè, et mutatur in horas.
Imberbus juvenis, tandem custode remoto,
Gaudet equis canibusque et aprici gramine Campi;
Cereus in vitium flecti, monitoribus asper,

Utilium tardus provisor, prodigus æris,
Sublimis, cupidusque et amata relinquere pernix.
Conversis studiis, ætas animusque virilis
Quærit opes et amicitias, inservit honori,
Commisisse cavet quod mox mutare laboret.
Multa senem circumveniunt incommoda; vel quòd
Quærit, et inventis miser abstinet ac timet uti;
Vel quòd res omnes timidè gelidèque ministrat,
Dilator, spe longus, iners, avidusque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, censor castigatorque minorum.
Multa ferunt anni venientes commoda secum;
Multa recedentes adimunt. Ne fortè seniles
Mandentur juveni partes, pueroque viriles,
Semper in adjunctis ævoque morabimur aptis.
  Aut agitur res in scenis, aut acta refertur:
Segniùs irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator. Non tamen intus
Digna geri promes in scenam; multaque tolles
Ex oculis, quæ mox narret facundia præsens:
Ne pueros coram populo Medea trucidet;
Aut humana palàm coquat exta nefarius Atreus;
Aut in avem Progne vertatur, Cadmus in anguem.
Quodcunque ostendis mihi sic, incredulus odi.
  Neve minor, neu sit quinto productior actu
Fabula, quæ posci vult et spectata reponi:
Nec deus intersit, nisi dignus vindice nodus
Inciderit: nec quarta loqui persona laboret.
  Actoris partes chorus officiumque virile
Defendat; neu quid medios intercinat actus,
Quod non proposito conducat et hæreat aptè:
Ille bonis faveatque, et consilietur amicis;
Et regat iratos, et amet pacare tumentes;
Ille dapes laudet mensæ brevis; ille salubrem
Justitiam, legesque, et apertis otia portis;
Ille tegat commissa, deosque precetur et oret,
Ut redeat miseris, abeat fortuna superbis.
  Tibia non, ut nunc, orichalco vincta, tubæque
Æmula, sed tenuis simplexque foramine pauco,
Adspirare et adesse choris erat utilis, atque
Nondum spissa nimis complere sedilia flatu,
Quò sanè populus numerabilis, utpote parvus,
Et frugi castusque verecundusque coibat.

Postquam cœpit agros extendere victor, et urbem
Latior amplecti murus, vinoque diurno
Placari Genius festis impunè diebus,
Accessit numerisque modisque licentia major.
Indoctus quid enim saperet, liberque laborum,
Rusticus urbano confusus, turpis honesto?
Sic priscæ motumque et luxuriam addidit arti
Tibicen, traxitque vagus per pulpita vestem.
Sic etiam fidibus voces crevêre severis,
Et tulit eloquium insolitum facundia præceps;
Utiliumque sagax rerum, et divina futuri,
Sortilegis non discrepuit sententia Delphis.
  Carmine qui tragico vilem certavit ob hircum,
Mox etiam agrestes Satyros nudavit, et asper
Incolumi gravitate jocum tentavit, eò quòd
Illecebris erat et gratâ novitate morandus
Spectator, functusque sacris, et potus, et exlex.
Verùm ita risores, ita commendare dicaces
Conveniet Satyros, ita vertere seria ludo,
Ne quicunque deus, quicunque adhibebitur heros,
Regali conspectus in auro nuper et ostro,
Migret in obscuras humili sermone tabernas;
Aut, dum vitat humum, nubes et inania captet.
Effutire leves indigna Tragœdia versus,
Ut festis matrona moveri jussa diebus,
Intererit Satyris paulùm pudibunda protervis.
Non ego inornata et dominantia nomina solùm
Verbaque, Pisones, Satyrorum scriptor amabo;
Nec sic enitar tragico differre colori,
Ut nihil intersit Davusne loquatur, et audax
Pythias emuncto lucrata Simone talentum,
An custos famulusque dei Silenus alumni.
Ex noto fictum carmen sequar, ut sibi quivis
Speret idem; sudet multùm frustràque laboret
Ausus idem: tantùm series juncturaque pollet,
Tantùm de medio sumptis accedit honoris.
Silvis deducti caveant, me judice, Fauni,
Ne, velut innati triviis ac penè forenses,
Aut nimiùm teneris juvenentur versibus unquam,
Aut immunda crepent ignominiosaque dicta:
Offenduntur enim, quibus est equus et pater et res;
Nec, si quid fricti ciceris probat et nucis emptor,
Æquis accipiunt animis donantve coronâ.
Syllaba longa brevi subjecta vocatur Iambus:

Pes citus; unde etiam trimetris accrescere jussit
Nomen Iambeis, quum senos redderet ictus,
Primus ad extremum similis sibi: non ita pridem,
Tardior ut paulò graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ
Cederet aut quartâ socialiter. Hic et in Accî
Nobilibus trimetris apparet rarus, et Ennî.
In scenam missus magno cum pondere versus,
Aut operæ celeris nimiùm curâque carentis,
Aut ignoratæ premit artis crimine turpi.
Non quivis videt immodulata poëmata judex;
Et data Romanis venia est indigna poëtis.
Idcircone vager, scribamque licenter, ut omnes
Visuros peccata putem mea, tutus, et intra
Spem veniæ cautus? Vitavi denique culpam,
Non laudem merui. Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.
At vestri proavi Plautinos et numeros et
Laudavêre sales, nimiùm patienter utrumque,
Ne dicam stultè, mirati; si modò ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus, et aure.
Ignotum Tragicæ genus invenisse Camœnæ
Dicitur et plaustris vexisse poëmata Thespis
Qui canerent agerentque peruncti fæcibus ora.
Post hunc, personæ pallæque repertor honestæ,
Æschylus, et modicis instravit pulpita tignis,
Et docuit magnumque loqui nitique cothurno.
Successit vetus his Comœdia, non sine multâ
Laude; sed in vitium libertas excidit et vim
Dignam lege regi: lex est accepta, chorusque
Turpiter obticuit, sublato jure nocendi.
Nil intentatum nostri liquêre poëtæ:
Nec minimum meruêre decus, vestigia Græca
Ausi deserere et celebrare domestica facta,
Vel qui prætextas, vel qui docuêre togatas.
Nec virtute foret clarisve potentius armis,
Quàm linguâ, Latium, si non offenderet unum-
quemque poëtarum limæ labor et mora. Vos, o
Pompilius sanguis, carmen reprehendite quod non
Multa dies et multa litura coërcuit, atque
Præsectum decies non castigavit ad unguem.
Ingenium miserâ quia fortunatius arte

Credit, et excludit sanos Helicone poëtas,
Democritus, bona pars non ungues ponere curat,
Non barbam, secreta petit loca, balnea vitat.
Nanciscetur enim pretium nomenque poëtæ,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit. O ego lævus,
Qui purgor bilem sub verni temporis horam!
Non alius faceret meliora poëmata: verùm
Nil tanti est. Ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi:
Munus et officium, nil scribens ipse, docebo;
Unde parentur opes; quid alat formetque poëtam;
Quid deceat, quid non; quò virtus, quò ferat error.
  Scribendi rectè sapere est et principium et fons.
Rem tibi Socraticæ poterunt ostendere chartæ:
Verbaque provisam rem non invita sequentur.
Qui didicit patriæ quid debeat, et quid amicis,
Quo sit amore parens, quo frater amandus, et hospes,
Quod sit conscripti, quod judicis officium, quæ
Partes in bellum missi ducis; ille profectò
Reddere personæ scit convenientia cuique.
Respicere exemplar vitæ morumque jubebo
Doctum imitatorem, et veras hinc ducere voces.
Interdum speciosa locis morataque rectè
Fabula, nullius veneris, sine pondere et arte,
Valdiùs oblectat populum meliùsque moratur,
Quàm versus inopes rerum, nugæque canoræ.
  Graiis ingenium, Graiis dedit ore rotundo
Musa loqui, præter laudem nullius avaris:
Romani pueri longis rationibus assem
Discunt in partes centum diducere. "Dicat
Filius Albini, si de quincunce remota est
Uncia, quid superat?" "Poteras dixisse, Triens." "Eu!
Rem poteris servare tuam. Redit uncia, quid fit?"
"Semis." An, hæc animos ærugo et cura peculî
Quum semel imbuerit, speramus carmina fingi
Posse linenda cedro, et levi servanda cupresso?
  Aut prodesse volunt, aut delectare, poëtæ,
Aut simul et jucunda et idonea dicere vitæ.
Quidquid præcipies, esto brevis; ut citò dicta
Percipiant animi dociles teneantque fideles:
Omne supervacuum pleno de pectore manat.
Ficta voluptatis causâ sint proxima veris:

Nec, quodcunque volet, poscat sibi fabula credi;
Neu pransæ Lamiæ vivum puerum extrahat alvo.
Centuriæ seniorum agitant expertia frugis;
Celsi prætereunt austera poëmata Rhamnes:
Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando pariterque monendo.
Hic meret æra liber Sosiis; hic et mare transit,
Et longum noto scriptori prorogat ævum.
Sunt delicta tamen quibus ignovisse velimus:
Nam neque chorda sonum reddit quem vult manus et mens,
Poscentique gravem persæpè remittit acutum;
Nec semper feriet quodcunque minabitur arcus.
Verùm, ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.—Quid ergo est?—
Ut scriptor si peccat idem librarius usque,
Quamvis est monitus, veniâ caret; et citharœdus
Ridetur, chordâ qui semper oberrat eâdem:
Sic mihi, qui multùm cessat, fit Chœrilus ille,
Quem bis terque bonum cum risu miror; et idem
Indignor, quandoque bonus dormitat Homerus.
Verùm operi longo fas est obrepere somnum.
Ut pictura, poësis; erit quæ, si propiùs stes,
Te capiet magìs, et quædam, si longiùs abstes.
Hæc amat obscurum; volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit semel, hæc decies repetita placebit.
O major juvenum, quamvis et voce paternâ
Fingeris ad rectum, et per te sapis, hoc tibi dictum
Tolle memor: certis medium et tolerabile rebus
Rectè concedi. Consultus juris, et actor
Causarum mediocris, abest virtute diserti
Messalæ, nec scit quantùm Cascellius Aulus;
Sed tamen in pretio est: mediocribus esse poëtis
Non homines, non dî, non concessêre columnæ.
Ut gratas inter mensas symphonia discors,
Et crassum unguentum, et Sardo cum melle papaver
Offendunt, poterat duci quia cœna sine istis;
Sic animis natum inventumque poëma juvandis,
Si paulùm a summo discessit, vergit ad imum.
Ludere qui nescit, campestribus abstinet armis,
Indoctusque pilæ discive trochive quiescit,
Ne spissæ risum tollant impunè coronæ:

Qui nescit, versus tamen audet fingere!—Quidni?
Liber et ingenuus, præsertim census equestrem
Summam nummorum, vitioque remotus ab omni.—
Tu nihil invitâ dices faciesve Minervâ;
Id tibi judicium est, ea mens: si quid tamen olim
Scripseris, in Metii descendat judicis aures,
Et patris, et nostras; nonumque prematur in annum.
Membranis intus positis, delere licebit
Quod non edideris; nescit vox missa reverti.
Silvestres homines sacer interpresque deorum
Cædibus et victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres rabidosque leones:
Dictus et Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis, et prece blandâ
Ducere quò vellet. Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis,
(Concubitu prohibere vago,) dare jura maritis,
Oppida moliri, leges incidere ligno.
Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus
Tyrtæusque mares animos in Martia bella
Versibus exacuit; dictæ per carmina sortes;
Et vitæ monstrata via est; et gratia regum
Pieriis tentata modis; ludusque repertus,
Et longorum operum finis: ne fortè pudori
Sit tibi Musa lyræ solers, et cantor Apollo.
Naturâ fieret laudabile carmen, an arte,
Quæsitum est. Ego nec studium sine divite venâ,
Nec rude quid possit video ingenium: alterius sic
Altera poscit opem res, et conjurat amicè.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer; sudavit et alsit;
Abstinuit Venere et vino: qui Pythia cantat
Tibicen, didicit priùs, extimuitque magistrum.
Nec satìs est dixisse: "Ego mira poëmata pango:
Occupet extremum scabies; mihi turpe relinqui est,
Et, quod non didici, sanè nescire fateri."
Ut præco ad merces turbam qui cogit emendas,
Assentatores jubet ad lucrum ire poëta
Dives agris, dives positis in fœnore nummis.
Si verò est unctum qui rectè ponere possit,
Et spondere levi pro paupere, et eripere atris
Litibus implicitum, mirabor si sciet inter-

noscere mendacem verumque beatus amicum.
Tu, seu donâris, seu quid donare velis cui,
Nolito ad versus tibi factos ducere plenum
Lætitiæ; clamabit enim, " Pulchrè! bene! rectè!"
Pallescet super his; etiam stillabit amicis
Ex oculis rorem; saliet, tundet pede terram.
Ut, qui conducti plorant in funere, dicunt
Et faciunt propè plura dolentibus ex animo; sic
Derisor vero plùs laudatore movetur.
Reges dicuntur multis urgere culullis,
Et torquere mero, quem perspexisse laborent,
An sit amicitiâ dignus: si carmina condes,
Nunquam te fallant animi sub vulpe latentes.
  Quinctilio si quid recitares, " Corrige, sodes,
Hoc," aiebat, " et hoc." Meliùs te posse negares
Bis terque expertum frustrà; delere jubebat,
Et malè tornatos incudi reddere versus.
Si defendere delictum, quàm vertere, malles,
Nullum ultrà verbum, aut operam sumebat inanem,
Quin sine rivali teque et tua solus amares.
Vir bonus et prudens versus reprehendet inertes,
Culpabit duros, incomptis allinet atrum
Transverso calamo signum, ambitiosa recidet
Ornamenta, parum claris lucem dare coget,
Arguet ambiguè dictum, mutanda notabit:
Fiet Aristarchus; non dicet, " Cur ego amicum
Offendam in nugis?" Hæ nugæ seria ducent
In mala derisum semel exceptumque sinistrè.
  Ut mala quem scabies aut morbus regius urget,
Aut fanaticus error, et iracunda Diana;
Vesanum tetigisse timent fugiuntque poëtam,
Qui sapiunt; agitant pueri, incautique sequuntur.
Hic, dum sublimes versus ructatur, et errat,
Si veluti merulis intentus decidit auceps
In puteum foveamve, licèt, " Succurrite," longum
Clamet, " Io cives!" non sit qui tollere curet.
Si curet quis opem ferre et demittere funem,
" Quî scis an prudens huc se dejecerit, atque
Servari nolit?" dicam; Siculique poëtæ
Narrabo interitum: " deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Insiluit. Sit jus, liceatque perire poëtis:
Invitum qui servat, idem facit occidenti:

Nec semel hoc fecit: nec, si retractus erit, jam
Fiet homo, et ponet famosæ mortis amorem.
Nec satìs apparet cur versus factitet; utrùm
Minxerit in patrios cineres, an triste bidental
Moverit incestus: certè furit, ac, velut ursus
Objectos caveæ valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus;
Quem verò arripuit, tenet, occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo."

A KEY

TO THE METRES USED BY HORACE.

HORACE uses *twenty* different kinds of Measure, or varieties of Metre. These are combined in *sixteen* different ways, forming, of course, *sixteen* different Strophes, or Stanzas.* In order to know to which of these combinations any ode belongs, we have only to find the first words of that ode in the following Alphabetical Index; and against them is placed the number of the combination to which it belongs, and according to which it may be scanned. For instance; suppose it were desired to know the kind of verse contained in the First Ode of the First Book; look in the Alphabetical Index on the next page, and find there the first words, *Mæcenas atavis;* and against them stands VII. No. VII, then, of the Combinations on page 198, informs you that the verse is *Asclepiadēan;* and shows you how it may be scanned. In the same way the method of scanning every ode in Horace may be known, by finding the first words of it in the Index, and referring to the number against it, in the Combinations.

* A *strophe*, or *stanza*, includes as many lines as are necessary to show all the different kinds of measure in an ode. It is called *strophe*, which, in Greek, literally means *a turning*, because, at the end of it, you turn back to the same kind of verse with which you began.

ALPHABETICAL INDEX TO THE ODES,

EXHIBITING THE FIRST WORDS OF EACH, AND THE NUMBER OF THE STANZA ACCORDING TO WHICH EACH IS TO BE SCANNED.

COMBINATION OF METRES.

THE VARIOUS COMBINATIONS OF THE DIFFERENT METRES.

No. I. The stanza of four lines. The first two are *greater Alcaic*, measured thus: a spondee or iambus, an iambus with a cæsūra, then two dactyles; as,

Vīdēs ŭt altă stĕt nĭvĕ căndĭdŭm.

The third line is *Archilochian*, measured thus: the first and third feet are spondees or iambi; the second and fourth, iambi, with a cæsūra remaining; as,

Sīlvæ lăbōrāntēs gĕlūque.

The fourth line is *lesser Alcaic*, measured by two dactyles and two trochees; as,

Flūmĭnă cōnstĭtĕrīnt ăcūto.

This is called the HORATIAN STANZA, *because Horace delighted in it above all others. More than one third of his odes are in this stanza.*

No. II. The stanza of four lines. The first three lines are *Sapphic*, measured by a trochee, spondee, dactyle, and then two trochees; as,

Jam sătĭs tērrĭs nĭvĭs ātquĕ dīræ.

The fourth line is *Adonic*, consisting of a dactyle and spondee; as,

Tērrŭĭt ūrbēm

No. III. The stanza of two lines. The first is *Glyconic*, measured by a spondee, choriambus, and pyrrhichius; as,

Sīc tĕ dīvă pŏtēns Cȳpri

Or thus; Sīc tĕ dīvă pŏtēns Cȳprī

The second is *Asclepiadēan*, consisting of a spondee, two choriambi, and a pyrrhichius; as,

Sīc frātrēs Hĕlĕnæ lūcĭdă sīdĕră.

Or thus; Sīc frātrēs Hĕlĕnæ lūcĭdă sīdĕră.

No. IV. The stanza of two lines. The first has six iambi, the second has four. But sometimes a spondee, dactyle, anapæst, or tribrăchys, is admitted into the odd places; that is, in the first, third, and fifth. A tribrăchys is also found in the even places. The first nine Epodes are in this stanza.

No. V. The stanza of four lines; three Asclepiads and one Glyconic. See No. III.

No. VI. The stanza of four lines. The first two are *Asclepiadēan*, the third is *Pherecratian*, consisting of a spondee, dactyle, and spondee; as,

Grātō Pȳrrhă sŭb āntrō.
| |

The fourth line is *Glyconic*, No. III.

No. VII. The stanza of one line. *Asclepiadēan;* measured by a spondee, two choriambi, and a pyrrhichius; as,

Mæcēnās ătăvīs ēdĭtĕ rēgĭbŭs.
| | |

Or more easily, by a spondee, a dactyle, and a cæsura, and then two dactyles; thus,

Mæcēnās ătăvīs ēdĭtĕ rēgĭbŭs.
| | |

No. VIII. The stanza of two lines. A *hexamĕter*, and the last four feet of a hexamĕter; as,

Laudābūnt ălĭī clārăm Rhŏdŏn aūt Mĭtȳlēnēn.
| | | | |

Aūt Ephĕsūm bĭmărīsvĕ Cŏrīnthī.
| | |

No. IX. The stanza of one line, measured by a spondee, three choriambi, and a pyrrhichius; as,

Tū nē quæsīĕrīs scīrĕ nĕfās quēm mĭhĭ quēm tĭbī.
| | | |

No. X. The stanza of one line, containing six iambi, or other feet, in the odd places.

No. XI. The stanza of two lines. The first is measured by a choriambus and a bacchīus; the second, by three choriambi and a bacchīus.

Lȳdĭă dīc pĕr ōmnēs,

Tē Dĕōs ōrō Sȳbărīn cūr prŏpĕrēs ămandō.

Observe, however, in the second line, that the first choriambus is imperfect, having its third syllable long instead of short.

No. XII. The stanza of two lines; the first line hexamĕter, the second containing six iambi, admitting other feet in the odd places.

No. XIII. The stanza of two lines; the first a hexamĕter, the second having two dactyles and a cæsūra; as,

Arbŏrĭbūsquĕ cŏmæ.

No. XIV. The stanza of three lines. The first is a hexamĕter; the second has four iambi, admitting spondees in the odd places; and the third line has two dactyles and a cæsūra, as in the preceding No.

No. XV. The stanza of two lines. The first line contains seven feet, of which the first four are either dactyles or spondees; the last three are trochees; as,

Sōlvĭtŭr ăcrĭs hĭēms grātă vĭcĕ vērĭs ĕt Făvōnī.

The second line has five iambi and a remaining syllable, admitting spondees as before; as,

Trăhūntquĕ sīccās māchĭnæ cărīnās.

No. XVI. The stanza of two lines. The first has three iambi, preceded by a long syllable; as,

Nōn ĕbūr nĕqu' aūrĕūm

The second has five iambi and a cæsūra, admitting spondees in the odd places.

NOTES.

BOOK I.

ODE 1.

This ode is supposed to have been written by Horace, after the completion of some of his works, as a dedication of them to Mæcenas, his patron and friend. The poet describes with much felicity the different views of men with respect to happiness, and portrays some of their ruling passions. In conclusion, he compliments Mæcenas on his taste for the fine arts, and his love of learning, by intimating that he shall not consider his own claims to rank with the lyric poets established, without the sanction of his judgment.

1. *Atavis edite regibus:* 'descended from regal ancestors.' Mæcenas, so long distinguished as the favorite of Augustus, and still more so for the protection and encouragement which he afforded to men of learning and of genius, was descended from the ancient kings of Etruria or Tuscany. To him, says Mr. Sanadon, the present world is in a great measure indebted for all the wit and learning of the Augustan age; and even at this day the name of Mæcenas is a title not unworthy of persons of the noblest character, who know, like him, how to animate the spirit of emulation among writers by their favor and generosity.

2. *O et præsidium:* with much propriety Horace addresses him as his *guardian* and delightful honor; since Mæcenas not only procured his pardon from Augustus, for fighting against him with Brutus and the republicans at Philippi, but even brought him into peculiar favor with that illustrious personage.

6. *Dominos:* this word must be referred to *deos;* and is not the object of *evehit,* as some have supposed, applying it to the Romans.

7. *Hunc:* sc. *juvat;* i. e. one ambitious of political distinction.

8. *Tergeminis tollere honoribus:* 'to raise him to the highest honors.' The word *tergeminis* is probably used in reference to the three highest *grades* of office among the Romans, viz. the ædileship, the prætorship, and the consulship.

9. *Illum:* sc. *juvat;* i. e. another, whose ruling passion is wealth.

10. *Quidquid . . . areis:* 'all the grain that is collected from Lybian threshing-floors.' Lybia was a part of Africa particularly fertile in grain.

12. *Attalicis conditionibus:* 'by the wealth of Attălus;' who was king of Pergămus, and immensely rich. Having no children, he made the commonwealth of Rome his heir.

13. *Nunquam dimoveas:* 'you can never induce.'—*Trabe Cypriâ:* 'in a vessel of Cyprus.' This epithet is used because Cyprus was at that time so distinguished for its commerce.

14. *Myrtoüm:* The Myrtŏan sea is a part of the Ægĕan, so called from the island Myrtus.

20. *Solido . . . die:* i. e. to break in upon the hours of the day usually devoted to labor, and indulge in drinking at his ease.

24. *Matribus detestata:* 'abhorred by mothers;' because they are deprived of their sons by war.

25. *Sub Jove frigido:* by remaining all night 'in the cold air,' the huntsman shows the strength of his ruling passion.

28. *Teretes:* 'well wrought.'

29. *Me:* Wakefield and some others think that the whole tenor of the ode requires *Te* in this place, as referring to the poet's patron Mæcenas, and have substituted that word: but the manuscripts do not authorize this change. The meaning probably is, *the ivy crowns, bestowed as the reward of learned men, (or of successful poets,) delight me above all things.*

34. *Lesboüm:* Horace calls the lyre 'Lesbian,' because Alcæus, the most eminent of the lyric poets, and some others, belonged to Lesbos.

For an explanation of the kind of verse used in this and the subsequent odes, the student is referred to the metrical key.

ODE II.

The early commentators were no doubt in an error in supposing this ode to have been written in compliment to Octavius upon the prodigies which appeared soon after the assassination of his uncle Julius Cæsar; for at that time Horace was at Athens, and he afterwards espoused the cause of Brutus; and it is hardly probable, while enlisted under his banners, that the poet would have addressed a prayer for the preservation of Octavius, or invoked vengeance upon his own party.

The following historical facts, mentioned by Dion Cassius, explain several passages in the ode, and give a much more natural occasion for writing it.

Octavius received the surname of Augustus on the 17th of January, in the year of Rome 727; and on the night following there was a very uncommon inundation of the Tiber. A short time before this, Octavius had addressed the senate, and intimated his intention of resigning the supreme power. He said his ob-

ject in assuming it was to avenge the death of Cæsar, and to free Rome from the calamities under which it was suffering.

The poet therefore avails himself of these incidents to address Augustus, as the tutelary divinity of Rome; and, after complimenting him very delicately under the character of Mercury, exhorts him to cherish the blessings of peace at home, and to defend the Roman people from foreign foes.

6. *Sæculum Pyrrhæ:* Pyrrha was the wife of Deucalion, king of Thessaly, in whose time the deluge came. Pyrrha may well be thought to have complained of 'strange prodigies,' which the Romans were apprehensive were about to be renewed.

13. *Flavum . . . undis:* Our word 'yellow' but poorly expresses the meaning of *flavus*, when applied to the Tiber at, or near to Rome. This river is there deep, rapid, and exceedingly turbid, from the quantities of sand and loam usually blended with its water; especially after rains, which give it a tawny or muddy color; its appearance is extremely unpoetic, and anything but 'yellow.' About the first of January, 1830, the Tiber rose fourteen feet in twenty-four hours; and when it subsided, the alluvial deposits along the stone steps of the quay in Rome were from six to eight inches deep. The predominant color of these deposits was nearly that of *half-dried clay;* and this is the prevailing color of the Tiber at Rome.—*Retortis:* 'being driven back.' The Tiber flows into the Tuscan sea, but in this instance, being driven up by a violent tempest against its current, already swollen by rains and snow, it seemed to roll backwards.—*Littore Etrusco:* 'from the shore of the Tuscan sea.'

15. *Monumenta regis:* i. e. the monument of Numa Pompilius.

17. *Iliæ:* the construction is, *dum amnis uxorius jactat Iliæ, nimiùm querenti, se fore ultorem* necis Cæsaris *et vagus labitur ripâ sinistrâ, Jove non probante.* Ilia, called also Rhea Silvia, was the mother of Romulus. She was thrown by Amulius into the Tiber, or rather into the Anio, near where it empties into the Tiber, which is therefore called her husband, and made to avenge her wrongs. Ilia may be said to have carried her complaints concerning the death of Cæsar too far; since they brought such destruction upon Rome; which Jupiter, as its tutelary divinity, did not approve.

Doering considers *nimium* an adjective, agreeing with *ultorem;* "*nimium* non ad *querenti*, sed ad *ultorem* referendum esse puto; nimius enim fuit ultor Tiberis, sive modum in ulciscendo uxoris suæ dolore excessit, dum tantam ruinam Romæ ædificiis moliebatur." This certainly appears very consistent.

Rome was chiefly built on the left or eastern bank of the Tiber, *sinistrâ ripâ*, which, being somewhat lower than the other, was peculiarly exposed to the inundation.

23. *Vitio parentûm:* i. e. the youth would be few in number in consequence of the civil wars in which their fathers engaged.

27. *Minùs audientem:* Vesta was displeased with the Romans, on account of the death of Cæsar, and of the civil wars in which they engaged.

36. *Auctor:* i. e. Mars, who, as the father of Romulus, was considered the founder of the Roman nation.

41. *Sive mutatâ ... Maiæ:* 'or if, having changed thy form, winged son of fair Maïa, thou assumest that of a youthful hero on earth.' The compliments here paid to Augustus are the more delicate for being addressed to Mercury, and for the concealment of the real object of them to the very last, when the ode terminates with the name of *Cæsar*.

ODE III.

Horace and Virgil were closely united by the bonds of affection and friendship, as well as by similarity of taste and kindred pursuits.

This ode was written on the embarkation of Virgil for Athens, where he expected to meet the emperor, on his return from Asia. Virgil had intended to accompany Augustus in his eastern expedition, but was prevented by ill health. He, however, met him at Athens, but he was soon after taken ill at Megara, and brought back to Italy at his own request, and landed at Brundusium; where he died a few days after. So that this was in fact Horace's farewell address to his friend. He expresses great interest and feeling on the occasion; and even goes so far as to execrate the invention of ships, and to call the art of navigation impious, as violating the intention of the gods.

2. *Fratres Helĕnæ:* Castor and Pollux, sons of Leda.

3. *Ventorum ... pater:* i. e. Æŏlus, whom Homer represents as confining the winds in a bag, and Virgil as confining them in a cave.

4. *Iapyga:* The *Iāpyx* was a westerly wind, and the most favorable for those sailing from Italy to Athens. It was so called from *Iapўges*, the inhabitants of Apulia, from which this wind blew towards Athens.

7. *Reddas:* sc. *ut.* This passage may be rendered thus: 'O ship, that owest to the shores of Attica Virgil, intrusted to thee, I pray that the queen of Cyprus, the bright stars, Castor and Pollux, and the sovereign of the winds, restraining all but the Iapyx, may so direct you, that you may deliver him in safety.'

14. *Hyadas:* The *Hyădes* are a constellation at the head of the Bull, commonly known by the name of the Seven Stars. They are called *tristes*, because their rising and setting are frequently attended with rain.

18. *Monstra natantia:* 'the hideous monsters of the deep swimming around him.' The ancients feared above all things a death which deprived them of a burial; as in that case they were not permitted to pass the Styx, and be at rest, for a hundred years.

20. *Acroceraunia:* from ἄκρον, 'the summit,' and κεραυνὸς, 'thunder'; a high promontory in Epirus, between the Adriatic and the Ionian sea, whose summit was often struck with thunder; called *infames*, because Augustus came near being shipwrecked there.

26. *Nefas:* 'O impious!' This pointing was adopted by Didot to avoid the flatness of joining *vetitum* with *nefas*, in the usual way.

27. *Iapeti genus:* i. e. Prometheus. See Class. Dict.

32. *Semoti... gradum:* 'and the necessity of death, before slow, and at a distance, quickened its step.'

ODE IV.

In the first part of this ode the poet describes the joy and beauty of returning spring. He proceeds to exhort his friend Sextius to seize the pleasures that offer themselves, and, according to the philosophy of the Epicureans, he reminds him of the shortness of life, as a motive for enjoying present gratifications.

5. *Cytherea choros ducit Venus:* this refers to the feasts of Venus, which were celebrated by young women with dances and hymns in honor of the goddess. They began on the first of April, 'by the light of the moon,' *imminente lunâ*, and continued three nights successively.

11. *Immolare:* so deeply were the ancient heathens impressed with the idea of the goodness of some overruling power, manifested in the return of the seasons, that they offered stated sacrifices in gratitude for this proof of continued care.

18. *Non regna... talis:* 'you will not choose a king of the feast by a cast of the dice.' This refers to the practice of choosing some one to preside over them at their feasts, whom they were all bound to obey, and obliged to drink as he directed. This person was styled 'king,' and was chosen by throwing the dice, which had on their different sides the figures of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who first threw a Venus presided.

ODE V.

Marcus Vipsanius Agrippa was a distinguished general, and so much esteemed by Augustus, that he gave him his daughter Julia in marriage. Agrippa wished his achievements to be celebrated by Horace, who, while he excuses himself from the more laborious and responsible task of writing a formal poem, ingeniously pays him the most flattering compliment. He intimates that Agrippa's martial glory deserves the strains of a loftier genius than his own; that his was the lyric muse, and fit only for light or trifling subjects; but that Varius, gifted with the sublimest inspirations of the epic muse, would sing his praises in strains worthy of the subject.

Most commentators have thought this ode merely an excuse of Horace for not doing that which he had no disposition to do. But the fulness of the praises bestowed renders this conjecture superfluous. It is probably only an instance, among many, of his artfully performing what he pretends to decline doing

2. *Mæonii carminis aliti:* 'that bird of Homeric strains.' *Aliti* refers to *Vario*, in the dative case, used instead of the ablative; as *neque cernitur ulli*, for *ab ullo*. Virg. Æn. I. 440. Homer belonged to Smyrna, a city of Mæonia, or Lydia.

7. *Duplicis:* 'crafty, double-dealing.' This epithet is very aptly applied to Ulysses. The genitive *Ulyssei* comes from *Ulysseus*, the ancient form.

8. *Nec . . . domum:* i. e. nor the cruel murders committed by the family of Pelops, which have furnished so fruitful a subject for the tragic muse of Sophocles.

ODE VI.

L. Munatius Plancus, a gentleman of fortune and of consular dignity, had joined the republican party with Brutus and Cassius; but after the defeat of his party at Philippi, he joined Augustus. He was cordially received, and treated with great respect by Augustus; but being afterwards induced by the friends of Antony to believe, that, with the aid of Cleopatra, the republicans might still be successful, he went over to Antony. He found, however, that things were less favorable than they had been represented, and returned again to the ruling party. After this he was not very cordially received by Augustus. And feeling that he did not stand well at court, he retired to his country seat at Tibur. Here, probably under some apprehensions for his safety, Plancus became melancholy and unhappy. Horace, his friend, writes this ode to him; offering such reasons as his ingenuity suggested, to induce him to abandon his ill bodings, and become cheerful. A social glass with his old friends, he says, will do much towards removing his melancholy.

5. *Quibus unum opus est:* 'whose only employment is.'—*Intactæ Palladis arces:* i. e. Athens.

7. *Undique decerptam:* i. e. 'gathered from any quarter.' But this is not very satisfactory. Doering and some others read *Indèque*, which removes the difficulty felt by all commentators. That is, they spend their time in celebrating Athens, and in binding their temples with the olive wreaths gathered from thence; or in acquiring fame from this subject.

8. *In Junonis honorem:* Argos and Mycēnæ are said to be celebrated 'in honor of Juno,' because she was particularly worshipped in these cities.

10. *Patiens:* this epithet is applied to Lacedæmon in allusion to the severity of discipline to which its inhabitants submitted, and to the rigor of its laws.

11. *Percussit:* 'has charmed.' The poet means to say; after all, none of these places have so much delighted me, as your delightful residence at Tibur, near the fountain of Albunea, where the cascades, the groves, the melody of birds, and a pure atmosphere, unite their charms.

12. *Domus Albuneæ resonantis:* various have been the conjectures as to the meaning of these words. There was at Tibur, now *Tivoli*, a wood, and near it a small lake or fountain, each called *Albunea*, from a Sibyl of that name, whose temple still remains almost entire on the rock which causes and overhangs the first and principal falls of the Anio at Tivoli. Some commentators suppose the poet speaks of the country-seat of Plancus near this spot, and some that he refers to a deep cavern in the rock just below the falls, into which the waters rush with a great noise; while others understand him to mean the temple of the Sibyl, who in her responses is represented as reëchoing the roar of the waterfalls. This temple is certainly a most interesting ruin, and it forms at the present day one of the most strikingly picturesque objects in this scene of unrivalled beauty.

21. *Teucer . . . fugeret:* 'when Teucer fled from his native Salămis and from his father.' Telămon, king of Salamis, sent his two sons, Teucer and Ajax, to the Trojan war, under an injunction that neither should return without his brother. When Teucer returned, after the death of Ajax, he was banished by his father, and went to Cyprus, where he built another Salamis. The poet here reminds Plancus, that Teucer did not allow himself to be depressed, although banished from his home and country; and that he, therefore, should call some of his friends about him, and regain his elasticity of spirit.

25. *Melior fortuna parente:* 'fortune, more kind than my father.'

29. *Ambiguam:* i. e. he would build a new Salamis, which should so rival the old, as to render it doubtful which of them was spoken of when the name of Salamis should be used.

ODE VII.

In this ode, addressed to Lydia, a female of great beauty, but of worthless character, Horace draws the picture of a youth who has become the victim of a deep and destructive passion.

2. *Sybarin . . . perdere:* 'why are you hastening to destroy Sybaris by cherishing his guilty passion?'

Sybaris, a youth of fortune and of ingenuous character, having yielded to the allurements of sensuality, had abandoned his manly exercises and his former companions, and was hastening to destruction by that fatal infatuation which has led more youths to perdition than the whole catalogue of other vices.

6. *Lupatis:* the Romans had a kind of curb bits called *fræni lupati*, from their resemblance to the uneven teeth of a wolf, *lupus*.

8. *Olivum:* the ancients anointed their bodies with oil before commencing their gymnastic exercises.

10. *Livida:* i. e. bruised by wearing heavy armor.

14. *Filium ... Thetidis:* Achilles. Thetis, the mother of Achilles, was warned by an oracle, that, if he went to the siege of Troy with the other Grecian princes, he would be slain there. To prevent him from going, she caused him to be clad in female attire, and sent to the court of Lycomĕdes, that he might pass for one of his daughters, and escape discovery. But as another oracle had declared that Troy could never be taken without Achilles, Ulysses was sent in quest of him, and had the art to discover him by placing among some female ornaments exhibited before the daughters of Lycomedes a splendid sword, which was instantly seized by Achilles.

15. *Virilis cultus:* 'his male attire:' i. e. a boy's dress.

ODE VIII.

It would seem, from the tenor of this ode, that something had happened to disturb and depress the mind of Thaliarchus; and that Horace, to enliven his friend, addressed this ode to him.

It is highly colored with our poet's Epicurean principles, and it enforces his favorite doctrine, that man should not trouble himself about futurity, and that all he has to do is to make the most of present enjoyments, and to leave the rest to the gods.

Some have supposed Thaliarchus to be a fictitious name; and that the whole is an imitation of an ode of Alcæus.

1. *Altâ stet nive candidum Soracte:* Soracte, now vulgarly called *Sant Oreste*, a corruption of its modern name, *Santo Silvestro*, is a high mountain of Etruria. It is of a conical form, situated on a plain, and wholly detached from the range of the Apennines, which passes near it. The Tiber sweeps by its base. This mountain, though thirty miles from Rome, is distinctly seen from that city, and it forms a very picturesque object in the distance. During the winter of 1829—30, I observed that the Apennines were white with snow at times when Soracte was free from it. May not the circumstance of this mountain being covered with deep snow be alluded to by our poet to imply that the winter was unusually severe?

8. *Diotâ:* this was an earthen vessel, containing about nine gallons, with two ears, or handles, by which it was carried.—*Sabinâ:* i. e. in which Sabine wine has been put.

14. *Quem ... appone:* 'every day which fortune shall bestow, set down to your gain.'—*Quemcunque* is divided by tmesis.

16. *Puer:* 'while young.'

18. *Campus, et areæ:* i. e. the Campus Martius, and other open places, as courts and squares, in which the young of both sexes used to meet for play.

19. *Lenesque ... susurri:* i. e. the soft whispers of lovers, who met at these scenes of youthful recreation.

ODE IX.

This is a hymn to Mercury, supposed to have been written for one of his festivals. There seems to be nothing remarkable in it, except its peculiar elegance of expression, and its great sweetness and harmony of numbers. It is devoted to the praises of Mercury, and repeats his titles, and exalts his services. He is represented as fashioning the first race of men, and cultivating their understandings by the study of the arts and sciences; while he forms their bodies to grace and strength by the exercises of the *palæstra*.

1. *Nepos Atlantis:* Mercury was the son of Jupiter and Maia, the daughter of Atlas.

2. *Recentûm:* i. e. rude and uncultivated in the early ages.

6. *Lyræ parentem:* Mercury is said to have invented the lyre from accidentally finding a tortoise-shell on a beach, with nothing of the body remaining but a few sinews, stretched across the shell. These produced a sound as the wind swept through them, and conveyed the idea which gave birth to the lyre, called *testudo* from this circumstance. Lyric poets are also called *viri Mercuriales*, as if under the peculiar guardianship of Mercury.

11. *Viduus pharetrâ:* i. e. when you were but a boy, and Apollo was terrifying you with his threats, to make you restore the cows you had mischievously conveyed away awhile before; he perceived you had stolen his quiver also, and burst into a laugh.

13. *Atridas . . . fefellit:* Homer says that Priam went through the Grecian camp, with his presents for the redemption of the body of his son Hector, unseen by the sentinels and every other person, till he arrived at the tent of Achilles.

14. *Ilio:* The Latins used *Ilium* in the neuter gender, and *Ilios* in the feminine.

ODE X.

Leuconöë is probably a fictitious name, under which some favorite of the poet is addressed. He entreats her to avoid the foolish and wicked custom, which at that time prevailed at Rome, of consulting astrologers to know the future; and endeavors to show, that true wisdom consists in doing our duty and enjoying present blessings, without troubling ourselves about what is beyond our power to know.

1. *Tu ne quæsieris:* 'do not attempt to discover.'

2. *Nec Babylonios . . . numeros:* 'nor try the Babylonian numbers.' The Chaldeans were famous for their skill in mathematics, and particularly in astrology. And some of them pretended that they could foretell, by their knowledge of the stars, the fortunes of any one, the time of whose nativity was given them. Their influ-

ence became so baneful and mischievous, that they were banished from Italy by a formal decree.

They had a set of tables for casting nativities, which method of computation Horace terms *Babylonios tentare numeros.*

5. *Quæ . . . Tyrrhenum:* 'which now dashes the waves of the Tuscan sea against the rocky shores.' By *pumicibus* we may understand the rocks corroded and worn away, so as to resemble pumice stones.—*Debilitat:* 'weakens, or exhausts the fury of,' by dashing against the rocks.

6. *Liques:* The ancients used to filtrate their wine, to render it more pure and delicate.

7. *Reseces:* 'forbear to indulge.'

ODE XI.

This ode has been called by some a hymn to Jupiter. The principal object, however, seems to have been the exaltation of Augustus, which is most effectually accomplished, though indirectly, by blending his praises with those of the gods and of deified heroes.

Dion, Book XV. says, that, after the victory at Actium, in which Cleopatra, Mark Antony and the Egyptian fleet were defeated, it was decreed by the senate, that mention of Augustus should be made in their solemn hymns, as well as of the immortal gods. This may account for the peculiarity of this ode.

4. *Imago:* i. e. echo, the 'image' of the voice.

7. *Unde:* 'from which mountain.'—*vocalem:* 'while singing.'

13. *Quid prius . . . laudibus:* 'what shall I celebrate before the wonted praises of Jupiter, parent of all?'

16. *Horis:* 'seasons.'

18. *Simile aut secundum:* 'equal or second in glory.'

19. *Proximos:* although no one should hold the second or third place, yet whoever filled the fourth place would be next to him who held the first. So Pallas, however far removed from Jove, holds precedence of the other divinities.

22. *Virgo:* Diana, the huntress.

26. *Hunc:* Castor.—*Illum:* Pollux.

31. *Volutre:* i. e. Castor and Pollux.

38. *Superante Pœno:* i. e. when Hannibal, the Carthaginian, was victorious at Cannæ.

41. *Hunc . . . utilem:* 'this Fabricius, and Curius Dentatus, with hair uncombed, a valiant warrior.' Curius disdained the refinements of polished society, as marks of effeminacy.

43. *Apto . . . cum lare:* 'with a house proportioned to his farm.' It was a common remark of Curius, that he was a bad citizen, who was not contented with seven acres of land.

46 *Marcelli:* this was probably that Marcellus who was five times consul, and who first taught the Romans that Hannibal was

not invincible. The poet's meaning is, that the glory of the ancient Marcellus, far from being tarnished by the lapse of time, gains new lustre in one of his descendants (i. e. the nephew of Augustus), and, as a young shoot from an old stock, it rises by insensible degrees to its full strength and proportions.

47. *Julium sidus:* This undoubtedly refers to the young Marcellus, then scarce seventeen years old, whose bright and opening virtues already reflected glory on the Julian family, and not, as some have supposed, to Julius Cæsar. This young Marcellus, it will be recollected, was the son of Octavia, the sister of Augustus, who had adopted him as his successor; and the youth to whom Virgil applied those beautiful and touching lines in Æn. vi. 882, 886. Doering thus explains it: "*inter omnes*, sc. alios Romanorum juvenes. *Julium sidus:* juvenis Marcellus, sideris instar virtutum suarum splendore gentem suam Juliam illustrans, spes ac decus gentis Juliæ."

50. *Tibi cura . . . regnes:* 'to you, O Jove, has the guidance of great Augustus been committed by the Fates: so reign, I beseech you, that his empire may be second to yours.' That is, as expressed in verses 57 and 58, may you rule in heaven, and he upon the earth.

55. *Subjectos Orientis oræ:* 'dwelling in the extreme borders of the East.'

56. *Seras et Indos:* 'the Seræ and Indians,' the most remote nations of Asia.

ODE XII.

When the Romans, after all their sufferings and privations by the civil wars, were nevertheless concerting measures for a renewal of them, Horace addresses them, or rather the commonwealth, under the figure of a vessel, which, although shattered and dismantled, was preparing to trust itself again to an unknown and dangerous sea. The allegory is continued with much force and beauty throughout the ode, by which he endeavors to dissuade his fellow citizens from their dangerous enterprise, and to induce them to make sure of the blessings of peace, which were offered under the government of Augustus.

1. *Novi fluctus:* i. e. 'new waves' of civil dissension.

3. *Portum:* this harbor means the peace offered by Augustus.

4. *Nudum remigio latus:* the force of the republican party was greatly diminished by the loss of several of the principal leaders; they had been defeated at Philippi; Sextus Pompeius had fled; and others were despondent.

9. *Lintea:* i. e. the sails, which were rent.

10. *Di:* i. e. the tutelary gods, whose images were usually placed on the stern of the ship, he says, had forsaken her. Their images were broken and washed away.

11. *Pontica pinus:* the pine from Pontus was most esteemed for ship-building.

17. *Nuper sollicitum . . . levis:* i. e. may you, who were but recently an object of great anxiety to me, when in danger of being lost, now that you are saved from wreck, an object of tender concern and care, avoid the seas flowing among the shining Cyclădes. These islands are termed *nitentes*, from the white marble, which rendered them very conspicuous and beautiful. They are about fifty in number, and so near together as to render the navigation among them extremely dangerous; and are therefore to be avoided.

ODE XIII.

It is supposed that Horace addressed this ode to Mark Antony, at the time he was ensnared by the love of Cleopatra, and was meditating an expedition with her against Italy, that he might make her mistress of the Roman empire, to dissuade him from that desperate enterprise. Torrentius says, that he saw an ancient manuscript, in which the title of this ode was, *Ad Alexandrum Paridem.* And there is little doubt but a parallel is here intended between Paris and Antony; each of whom embarked for his own country with a foreign queen, to the ruin of himself and those connected with him.

1. *Pastor:* Paris, in consequence of his mother's dream, that he would be the destruction of Troy and of Priam's house, was sent away as soon as he was born, and committed to a shepherd on mount Ida, to be brought up to that mode of life, in ignorance of his parentage. After he was received and acknowledged at court, he was frequently called *Pastor Dardanus*, 'the Trojan shepherd.'

2. *Perfidus:* Paris was a visitor at the palace of Menelâus, at the time he committed the treacherous and infamous violation of hospitality, which gained him this epithet.

5. *Malâ . . . avi:* 'with inauspicious omen.' The Romans frequently took their omens from birds.

7. *Conjurata:* the Grecian princes assembled with their forces at Aulis, where they bound themselves by an oath not to return till they had destroyed the kingdom of Priam, and avenged the insult offered to their nation.

21. *Laërtiaden:* Ulysses.

26. *Non auriga piger:* 'a spirited driver,' when occasion requires.

32. *Non hoc . . . tuæ:* i. e. quite different from what you boasted to your beauteous Helen.

33. *Iracunda . . . Achilleï:* i. e. the quarrel of Achilles with Agamemnon will, for a while, defer the fatal day for Troy and the Trojan ladies. Females are mentioned as particularly objects of pity in the sacking of a city. *Achilleï* from the old *Achilleus*.

ODE XIV.

Palinodia signifies a 'recantation,' or the retracting of what has been said. It seems, our poet, having been supplanted by a more successful competitor for the favor of Tyndăris, the daughter of Gratidia, wrote an abusive and scurrilous ode to her. He now wishes to retract what he had done, and to reïnstate himself in the favor of Tyndăris, to whom he was much attached. He pleads, as his excuse, the influence of irresistible passion, and denies ever having indulged the feelings expressed in his former ode.

1. *Matre pulchrâ:* The former ode is said to have begun thus:
O matre turpi filia turpior!

2. *Quem . . . Hadriano: Quem cunque* is divided by tmesis. 'You will destroy, in any way you please, my slanderous Iambics; whether you see fit to throw them into the fire, or into the Adriatic sea.'

5. *Dindymĕne:* i. e. Cybĕle, so called from Dindȳmus, or Dindȳmis, a mountain in Phrygia consecrated to her service and worship.

11. *Tremendo . . . tumultu:* 'with his dread thunderbolts.'

13. *Fertur Prometheus . . . desectam:* i. e. Prometheus, when, on account of the failure of his materials, which were exhausted in making other animals, he was compelled to blend in the first formed man a particle (*undique desectam*) taken from every other animal, is said also to have placed in our breast something of the fury of the raging lion.

Therefore, the poet would argue, he may justly hope for pardon for an act proceeding from an infirmity of human nature.

17. *Thyesten:* the dreadful effects of passion may be learned from the story of Thyestes. See Class. Dict.

22. *Pectoris . . . fervor:* 'furious anger.'

25. *Nunc ego . . . tristia:* how far Horace succeeded in regaining the favor of Tyndăris, we learn from the following ode to her.

ODE XV.

Horace, having reïnstated himself in the favor of Tyndăris, invites her to his country-seat, where he offers her retirement and a cool retreat from the heat of dog-days.

1. *Lucretilem mutat Lycæo Faunus:* by hypallăge, for *mutat Lycæum Lucretili.* Horace's country-seat was near the foot of mount Lucretĭlis, which, he says, Faunus finds so pleasant that he often forsakes his Arcadian mountain Lycæus, and comes to visit it. He considers himself under the protection of that god, who defends his goats from the extremes of the weather.

4. *Usque:* i. e. *semper*; 'always.'

7. *Olentis uxores mariti:* i. e. the she-goats.

10. *Utcunque:* 'as often as.'—*Fistulâ:* i. e. 'with the pipe' of Faunus.

11. *Usticæ cubantis:* 'of sloping Ustīcæ,' a hill near Lucretilis.

18. *Fide Teïâ:* i. e. on the lyre of Anacreon, or in the style of Anacreon, whose native city was Teos.

19. *Dices . . . Circen:* 'You shall sing of Penelŏpe and the fair Circe, both in love with the same man.' The meaning of *vitream* is the same in this place as *cærulea*, or *marina*, referring probably to the transparency and beauty of glass, or sea-water. Circe is called by Homer the *sea-colored* nymph.

22. *Duces:* i. e. *largiùs bibes;* 'shall drink freely.'—*Semeleïus Thyoneus:* Thyoneus is a name of Bacchus, son of Semĕle; intimating that there would be no quarrelling over their glasses, as there had been once by his rival, which caused Tyndaris to dismiss him.

24. *Protervos:* 'rude, wanton rakes.'

ODE XVI.

Commentators are in doubt what Varus is addressed in this ode. But it is generally supposed to be Quinctilius Varus, the general, and not the poet of Cremōna, of the same name, whose death is so deeply lamented by our poet in the twentieth ode of this book.

Horace exhorts him to plant the vine, first of all, on his grounds at Tibur, where he was engaged in planting trees.

3. *Siccis:* 'to the temperate.'

6. *Quis non te potiùs:* sc. *laudat.*

8. *Centaurea . . . rixa:* this refers to a tradition, that Pirithŏüs, king of the Lapīthæ, a people of Thessaly, invited the Centaurs to his wedding feast; and when the parties became heated with wine, the Centaurs insulted the wives of the Lapithæ, and a quarrel ensued, in which they were overpowered, and many of them slain, by the Lapithæ.

9. *Sithoniis:* the Sithonians were a people of Thrace, put here for the Thracians generally.—*Non levis:* 'incensed.' The Thracians being very intemperate, and committing all manner of crimes in their seasons of excess, Bacchus is said to have been incensed against them for abusing his gifts.

10. *Quum fas . . . avidi:* the construction is, *Quum* illi *avidi libidinum discernunt fas atque nefas exiguo fine.*

12. *Nec variis . . . rapiam:* 'nor will I expose to view thy secrets covered with various leaves.'

There were certain articles sacred to Bacchus kept secret in a chest or basket, which was covered with vine, ivy and other leaves. This chest was brought out of the temple, and carried about during the celebration of his orgies.

13. *Tene:* 'restrain.'

ODE XVII.

It seems that Mæcenas had intimated to Horace his intention of making him a visit at his country-seat at Tibur, in the Sabine territory, about twenty or twenty-five miles from Rome.

The poet intends to give his illustrious friend a welcome to his house, but, to prevent any disappointment in one accustomed to the choice wines and other luxuries of the court at Rome, he tells him he will find but plain fare.

1. *Vile . . . Sabinum:* 'cheap Sabine wine.'

2. *Græcâ . . . plausus:* 'which I sealed in a Grecian jar the very day on which you received such applause in the theatre.' —*Testâ:* the Romans, when most careful to preserve their wine, and to correct its crudity, put it into earthen jars, which were at first imported from Greece.—*Levi:* from *lino;* when the jars were filled, they were sealed or closed up with pitch or wax. Although the Sabine wine was by no means worthy of so much care and expense, yet, as on the occasion referred to, Mæcenas, on making his appearance at the theatre for the first time after a severe illness, had been received with acclamations and shouts of joy, Horace had preserved the date in this way; and now pays a very delicate compliment to his patron by alluding to that circumstance.

5. *Paterni fluminis:* the Tiber flows from Etruria, where the ancestors of Mæcenas dwelt.

8. *Imago:* 'the echo.'

9. *Prælo . . . Caleno:* 'by a Calenian wine-press.' The best presses were made at Cales. The sense seems to be this; 'You will drink the choice Cæcubian wine, at home if you please, or where it is to be had; but I have neither Falernian nor Formian wine.' Some suppose this to be a hint for Mæcenas to bring some wine with him, better than was to be found at Tibur.

ODE XVIII.

This is a hymn of praise and thanksgiving to Apollo and Diana, to be sung by a choir of twenty-seven young men, and another choir of the same number of young virgins, on a day consecrated to the worship of these tutelary divinities. The poet seems to take the part of a priest of Apollo, and to dictate to each choir what to sing.

1. *Teneræ . . . virgines:* the choir of virgins is first exhorted to sing the praises of Diana.

2. *Intonsum . . . Cynthium:* then the choir of young men is exhorted to sing the praises of Apollo.

3. *Latonamque . . . Jovi:* 'Sing too Latôna, the mother of both, supremely loved by almighty Jove.'

5. *Lætam:* sc. *Dianam;* 'delighting in.'

9. *Tempe:* to this delightful vale Apollo retired after he slew the serpent Python.

11. *Insignemque . . . lyrâ:* 'and the shoulder of Apollo graced with his quiver and the lyre received from his brother.' Mercury, the inventor of the lyre, presented it to Apollo.

13. *Hic:* Apollo; *motus vestrâ prece aget bellum,* &c.

ODE XIX.

In this elegant and beautiful ode, Horace describes to his friend Fuscus, the rhetorician, the advantages of uprightness of character and purity of life. These are the best defence, and afford the greatest security, a man can have.

1. *Integer . . . purus:* 'a man of upright life, and free from guilt.'

5. *Syrtes . . . æstuosas:* the poet does not here speak of the marine *Syrtes,* but the sandy deserts of Africa, where the scorching heat of the sun renders the region at times impassable. *Æstuosas* may refer to the heat of the sands, from *æstus;* or to the fluctuating nature of the quicksands, which are driven about by the wind in billows like water. The word *Syrtes* comes from σύρειν, 'to drag, or sweep along.'

7. *Fabulosus:* the river Hydaspes is so called from the fabulous reports of its washing gold and gems along with its water.

8. *Lambit:* for *alluit.*

15. *Jubæ tellus:* Mauritania, which was subject to Juba.

17. *Pigris . . . campis:* he first speaks of the frigid zone, then of the torrid.

22. *Terrâ domibus negatâ:* the ancients entertained the opinion, that the torrid zone was uninhabitable, on account of the heat, which error modern experience has corrected.

ODE XX.

Quinctilius Varus, a distinguished poet of Cremōna, was the intimate and mutual friend of Horace and Virgil; but perhaps endeared to no one more than to the latter. He died in the seven hundred and twenty-ninth year of Rome. The death of Varus was most deeply felt by Virgil, to whom this ode is addressed by way of condolence.

2. *Præcipe . . . Melpomene:* 'O Melpomĕne, teach me the mournful strains.' Horace, with much propriety, invokes the Muse of Tragedy to aid him in the tribute he is about to pay to the worth of their lamented friend; for whom no measure of grief seemed to be excessive.

11. *Non ita . . . deos:* i. e. you request the gods to restore you Quinctilius, who was not given you on the condition that he should not be taken away.

13. *Quòd si . . . fidem:* 'but though more sweetly than Thracian Orpheus you tune the lyre listened to by trees.'

14. *Arboribus:* in the dative case, as, *neque cernitur ulli:* Adam's Lat. Gram. R. xxviii. Obs. 2.

17. *Non lenis . . . recludere:* 'not easily induced by prayers to open the path back into life again.' "*Fata recludere,* h. e. *viam ex Orco in vitam redituris occlusam recludere.*" Doering.

ODE XXI.

Lucius Ælius Lamia, a poet of considerable reputation, and a friend of Horace, had in the civil dissensions joined the republicans. After the downfall of his party, he became despondent, and thought the commonwealth was going to ruin. It seems to be the design of this ode to raise the drooping spirits of Lamia, and to divert his thoughts to poetry and literature.

1. *Musis amicus:* i. e. if the Muses do but smile on me, I shall banish all fear and melancholy.

3. *Quis . . . securus:* 'wholly indifferent by whom the king of the frozen regions, under the north pole, may be feared, or what may terrify Teridates.'—*Teridaten:* in the year of Rome 719, the Parthians expelled their king Phraates for his cruelty, and placed Teridates on his throne. But about five years after, Phraates was restored to his dominions by the assistance of the Sythians. Teridates fled to Augustus, and carried with him the son of Phraates. A few years after, Phraates sent an embassy to Rome, with an offer of restoring the Roman eagles, which had been taken at the defeat of Crassus, if Augustus would restore his son and Teridates to him. While this negotiation was pending, this ode was written. What cause Teridates had for being alarmed we can readily imagine. The son was restored, but Teridates was not given up.

6. *O. . . Pimplei dulcis:* 'O sweet Muse.' *Pimplei,* the vocative case from *Pimpleïs.* Pimpla is a mountain in Macedonia with a fountain of the same name, sacred to the Muses, who are therefore sometimes called Pimplēĭdes.

10. *Hunc . . . sorores:* 'him it becomes you and your sister Muses to consecrate to immortality on new harps, and in Lesbian numbers.' "*Fidibus novis, carmine novo;* h. e. *lyrico, quale nemo apud Romanos ante Horatium cecinit.*" Doering.

ODE XXII.

Mr. Sanadon says, that Horace was at an entertainment where a dispute began to inflame some of the company already heated with wine. Instead of attempting to restore peace by grave advice and sober reasoning, he gayly proposed to drown all disputes in a bumper; which having succeeded, he wrote a few lines on the occasion.

5. *Vino et lucernis . . . discrepat:* 'how strangely abhorrent is the Persian sword from wine and candles:' i. e. the festive board; for the Romans usually had their entertainments by candle-light.

8. *Cubito . . . presso:* this alludes to the custom of reclining at table with the left elbow resting on a couch.

ODE XXIII.

The occasion of this ode is not known; although it has been the subject of various conjectures. It is a dialogue, represented as having taken place between a mariner and the shade of Archȳtas, a celebrated mathematician and philosopher of Tarentum.

Archȳtas had been shipwrecked on the coast of Apulia; and the poet represents a mariner, who had accidentally found his body driven ashore by the waves, as thus exclaiming: 'And could not you escape death, Archȳtas! How small a space you cover, who could measure the heavens, the earth, and the sea!' The address of the mariner occupies the first six verses; and the reply continues through the ode.

1. *Te maris . . . munera:* the construction is, *Archȳta, parva munera exigui pulveris cohibent te, mensorem maris et terræ arenæque carentis numero, prope Matinum littus.*

2. *Cohibent:* 'receive, confine.' Commentators differ as to the meaning of this word. Bentley and Doering consider it as here given; viz. 'a small quantity of earth is sufficient for you now, who lately stretched your mind over the vast expanse of heaven, the wide extended ocean, and the land. But Dacier, Gesner, and others think the meaning to be this: 'the trifling favor of a little dust to cover your body *detains* you from the Elysian fields;' alluding to the prevailing belief that the soul could not pass the Styx under a hundred years, if the body were not buried. To this, reference is made at the conclusion of the ode, where the mariner is entreated to render this little service, of throwing earth upon the body, which was of so much consequence to the soul.

7. *Occidit:* The shade of Archȳtas here replies to this effect: 'Do not be surprised, mariner, that I have shared the common lot of humanity; for Tantălus died, though he was admitted to the society of the gods; and Tithōnus, Pythagŏras,' &c. Archȳtas

seems to console himself by the reflection, that others so much greater than himself had submitted to the same necessity.

10. *Panthoïden:* the son of Panthoüs was Euphorbus, who was slain at the Trojan war by Menelāus. Pythagŏras, to establish his doctrine of the transmigration of souls, declared, among other proofs, that he was himself at the Trojan war, centuries before, in the person of this Euphorbus; and says he recognised, in the temple of Juno, the shield which he wore when he was Euphorhus; which being taken down, *refixo*, was found to have the marks which he had described as on his shield.

14. *Judice . . . verique:* 'And in my opinion he was no ordinary observer of nature and of truth.'

20. *Proserpĭna:* this refers to a belief among the ancients, that Proserpine attended on persons about to die, and cut from their heads a lock of hair, as an offering to the infernal deities; and that they could not die till this service was performed. See Æneid IV. 698.

25. *Sic, quodcunque:* the meaning is, If you do this, I hope that, whatever dangers the tempest may threaten you with, when navigating the Italian sea, may fall upon the Venusian woods.

30. *Negligis . . . committere:* 'are you indifferent about committing a crime to be atoned for by your innocent descendants.' The ancients believed that the gods were enraged against any one who, having found a dead body, should leave it unburied; and that they punished both him and his posterity.

34. *Teque piacula nulla resolvent:* 'and no atoning sacrifices shall free you from punishment.'

36. *Curras:* sc. *ut;* 'for you to hasten on.'

ODE XXIV.

Augustus sent an army against the Arabians in the year of Rome 729, under Ælius Gallus. The expedition was unsuccessful, on account of a sickness which prevailed in the army.

Iccius, a man of retired and literary habits, voluntarily joined the expedition. Horace, with a good deal of pleasantry, ridicules Iccius for leaving the ease and quiet of philosophical pursuits to encounter the dangers and fatigues of war, while he supposes him to meditate some mighty proofs of his valor.

1. *Beatis . . . gazis:* Strabo says that Augustus made war upon the Sabæans, a people of Arabia Felix, on account of their wealth. He had heard that they were rich in gold, silver, and spices.

3. *Non antè devictis:* as if the weight of the war rested on this new made soldier; and as if our philosopher was about to subdue, in his first campaign, the Sabæan kings, 'never yet vanquished!'

5. *Nectis catenas:* as if Iccius were about to bring home his

captives in chains. The Romans often carried chains for their prisoners with them, when going to war.

7. *Puer quis ex aulâ:* i. e. *puer regius.* Horace facetiously intimates, that Iccius will select from his captive princes and princesses some to attend upon his person.

10. *Quis neget:* the meaning is, Who can deny that rivers may again ascend the steep mountains, and that the Tiber may run back to its fountain, when a man in your enviable condition shall prefer the hardships of war to a quiet and studious life?

13. *Coëmptos undique:* 'bought up on all sides;' alluding to his friend's former zeal in philosophical pursuits.

14. *Panæti:* Panætius was an eminent Stoic philosopher of Rhodes.—*Socraticam et domum:* i. e. the sect or school of Socrates, Plato, Xenophon, and other academicians.

15. *Loricis Iberis:* 'Spanish coats of mail;' which were considered the best.

ODE XXV.

Glycĕra, a lady of great beauty, and a friend of Horace, being about to give an entertainment at her house, had invited him to attend it. We may suppose, Horace, with his answer, to have sent this little neat and beautiful invocation to the goddess of beauty, requesting her to smile on the scene.

4. *Ædem:* it was customary with the Romans to have a part of their mansion fitted up as a kind of chapel, in which were kept the images of their household gods, to whom, at feasts, they offered libations.

7. *Juventas Mercuriusque:* i. e. youth and eloquence.

ODE XXVI.

Augustus built a temple to Apollo within his palace on mount Palatine; and when it was consecrated, most of the eminent poets of the age wrote something upon the occasion. It is supposed that Horace wrote this ode for that solemn ceremony, at the request of the emperor.

1. *Quid . . . vates:* 'what does the poet ask of Apollo, to whom this day a temple is dedicated?'—*Vates,* i. e. *ego poëta.* He repeats the question, 'what does he pray for?' to give force to the interrogation; because he is not about to ask for those things which are usually most desired.

8. *Mordet:* 'washes.' The Liris divides Latium from Campania.

9. *Calenâ:* not *Calenam.* The best implements for the vineyard were maunfactured at Cales. See Ode XVII. 9. note.

10. *Dives . . impunè:* the construction is, *et dives mercator, ca-*

rus dis ipsis, quippe ter et quater anno impunè revisens Atlanticum æquor, exsiccet vina aureis culullis, reparata Syrâ merce.

17. *Frui paratis . . . mente :* 'grant, O son of Latona, I pray you, that I may enjoy the blessings already acquired, both in health and with a mind unimpaired.'—*Paratis*, i. e. what I now possess.—*Latoë :* voc. of *Latoüs*. The same sentiment as in Juvenal x, 356; *Orandum est, ut sit mens sana in corpore sano.*

ODE XXVII.

It seems that, on some occasion of more than ordinary importance, Horace was requested to write; whether by Augustus, Mæcenas, or some other person, it does not appear. But the poet addresses his lyre in a manner calculated to show that he feels the responsibility of the undertaking.

1. *Poscimur :* 'our efforts are demanded;' i. e. I am put in requisition, my services are required; and if, when at ease, I have ever sung with you any thing deserving to live for a year or more —come now, O my lyre, first turned by Lesbian Alcæus, and prompt a Latin song in your wonted measure.

3. *Latinum :* meaning that the same lyre had before responded in Greek.

6. *Qui ferox bello :* Alcæus was no less distinguished as a general than as a poet. Horace evidently aspires to the same rank as a lyric poet among the Romans that Alcæus held among the Greeks.

11. *Lycum :* Lycus was a beautiful youth, beloved and celebrated by Alcæus.

15. *Mihi . . . ritè vocanti :* 'be propitious to me whenever, with a proper spirit, I invoke thine aid.'—*Cunque ;* for *quandocunque.*

ODE XXVIII.

Horace was a lover of pleasure, and had early imbibed the doctrines of Epicurus, which favored his propensities. But in this ode he acknowledges his error in living, as he had, a life of sensuality, and in neglecting the duties of religion and the worship of the gods. Some have doubted his sincerity. Be that as it may, he rejects the folly of the Epicureans, who deny an overruling power, and account for all the phenomena of nature independently of any such power.

2. *Insanientis . . . erro :* 'while imbued with the principles of mad philosophy, I wander from the way.'

5. *Namque Diespiter :* the poet gives a reason for disbelieving the Epicureans; that he lately heard Jove thundering in a serene and cloudless sky; whereas thunder usually, *plerùmque*, proceeds from

natural causes, and takes place when the heavens are enveloped in clouds and sulphurous exhalations.

14. *Hinc:* 'from one.'—*Apicem:* 'the diadem.'

16. *Hic:* 'on another.

ODE XXIX.

In the year of Rome 726, Augustus enrolled two armies, intending to lead one of them in person against the Britons, and to send the other, under Ælius Gallus, into Arabia. Horace, ever ready to express his gratitude and good will towards his friend and patron, wrote this address to Fortune; invoking her aid towards a favorable result of these expeditions.

When Augustus was actually on his march, intending to pass through Gaul, and transport his army over to Britain, he was met by an embassy from Britain, which accepted the terms he proposed. He therefore gave up the expedition.

1. *Antium:* this was a city of Italy, the capital of the Volscians. It had a commodious harbor, and was a place of considerable importance. There was, in this city, a temple to Fortune, famous for the splendid gifts with which it was enriched, as well as for the lots cast there, and the responses of its oracle. Fortune is therefore said to govern it.

2. *Præsens:* i. e. ready and able.

12. *Metuunt:* 'reverence; do homage to.'

13. *Injurioso . . . frangat:* 'that thou mayest not with violent foot cast down the yet standing pillar of state; and that a thronging multitude may not excite the quiet citizens by crying, "To arms, To arms," and thus overthrow the government.'

17. *Sæva Necessitas:* this description is highly colored: 'Stern Necessity always precedes thee, bearing in her brazen hand spikes and wedges.' The wedges were not to be used in splitting, but in making more compact; and the parts so compressed, when of wood, were to be secured by the long nails; when of stone, by iron hooks, or clamps, let in and fastened with melted lead, *liquidum plumbum.* The *uncus* is not intended, as supposed by some, for an instrument of punishment, but a clamp.

22. *Nec comitem abnegat:* sc. *se.*

23. *Utcunque mutatâ . . veste:* 'however much you change your dress.' We may suppose prosperous fortune to be clad splendidly, and adverse fortune meanly.

29. *Serves:* i. e. may you attend Cæsar on his march against the Britons, and also the expedition about to be sent into the East.

33. *Cicatricum . . . fratrum:* i. e. may we be ashamed of the evils we have brought on ourselves by the civil wars, and dread a repetition of them.

ODE XXX.

Plotius Numida had been three years with Augustus, engaged in a war in Spain. On his return, he was received with demonstrations of joy and thanksgiving by his friend Horace; who, on this happy occasion, assembled the friends of Plotius, and among them Ælius Lamia, a school-fellow of Plotius, and dearly beloved by him. This celebration was attended with sacrifices, songs, and dances.

2. *Placare:* 'to propitiate.' This word may with propriety be used, although Plotius had returned in safety; since his friends were still bound to the performance of their vows; and would have reason to fear the resentment of the gods if this should be neglected.

5. *Multa:* sc. *dividit oscula.*

8. *Non alio rege:* it was customary among the Romans to call the tutor or governor of a nobleman's children *rex*, or king. Plotius and Lamia had not only passed their boyhood together under the same tutor, but had assumed the manly gown, *toga virilis*, at the same time.

9. *Mutatæ:* i. e. the *toga prætexta*, which was bordered with purple, was laid aside for the *toga virilis*, which was of pure white, and assumed at the age of seventeen years. This change of the *toga* was attended with some solemnity, and usually before the images of the Lares.

10. *Cressâ:* fortunate and happy days were marked with chalk, or a white stone; and unlucky days with a black mark, or a black stone. These were added up at the end of the year.

12. *Morem in Saliûm:* for *Saliorum;* 'after the manner of the Salii.' These were the twelve priests of Mars. See Lempriere.

13. *Damălis:* this was a woman of light character, notorious for her love of wine.

14. *Bassum:* Bassus was a companion of Plotius, and a hard drinker.

ODE XXXI.

The death of Cleopatra put an end to the war between Augustus and Antony. This is one of several odes which Horace wrote on that occasion. The character and tragical end of Cleopatra are strikingly represented. Her passions are in violent motion; her ambition is intoxication; her love is madness; and her courage is despair. The soul of the poet seems kindled with unusual fire.

2. *Saliaribus . . . dapibus:* The feasts of the Salii were of the most splendid and costly kind. The poet here probably means to say that it is proper to prepare a *lectisternium;* which was a feast at which the gods were invited to attend, and for whom couches

were spread, and their images placed on them around the altars. They were the most sumptuous entertainments that could be made.

7. *Dementes ruinas:* by hypallage, for *demens regina.*

13. *Vix una . . . navis:* it is said that Cleopatra, soon after the battle at Actium commenced, fled with sixty vessels; and that shortly after Antony followed her in the flag ship (*navis prætoria*). His fleet, however, after he had gone, made so desperate a resistance, that Augustus was compelled to send for fire from his camp to destroy it. The *una navis* probably refers to Antony's ship.

14. *Mareotico:* the Mareotic wine was a choice and exquisite wine, so called from the lake Mareotis in Egypt, near which it was produced.

15. *Veros timores: veros* may be significantly opposed to the vain fear with which she fled before there was any cause of flight.

16. *Volantem remis adurgens:* 'pursuing with his fleet her flying.'

21. *Fatale monstrum:* i. e. Cleopatra; whom Augustus wished to take prisoner, that she might be led in chains to grace his triumph. —*Generosiùs:* 'in a more honorable manner.'

23. *Nec latentes . . . oras:* 'nor did she retire with her fleet to secret coasts,' i. e. that she might escape death.

25. *Jacentem . . . regiam:* i. e. her kingdom fallen and lost for ever to her. The palace is put for the kingdom; for she did not see her palace in ruins literally.

26. *Asperas:* i. e. exasperated, as well as venomous. Plutarch says, she provoked the asp by pricking it, that it might sting her with greater fury.

30. *Sævis Liburnis . . . triumpho:* i. e. this high-spirited woman, disdaining, forsooth, to be carried to Rome, despoiled of her rank, in the Liburnian galleys, to grace a haughty triumph.

The Liburnian galleys were very swift vessels, formerly used by the Liburnian pirates. They were of great service to Augustus in the battle of Actium, and with them he pursued Cleopatra to Alexandria.

ODE XXXII.

In this little piece, addressed to his servant boy, Horace means to discountenance the growing taste for luxury and extravagance.

3. *Mitte sectari:* 'cease to inquire.'

5. *Simplici . . . allabores:* 'you need not try for any thing more than plain myrtle.'

BOOK II.

ODE I.

Asinius Pollio, a soldier, a statesman, and a scholar, had also distinguished himself as a tragic writer; and had raised the reputation of the Roman stage nearly to an equality with that of Athens. But Pollio was engaged in a work better deserving his whole strength and attention. This was a history of the civil wars, in which he had already advanced considerably, when Horace, apprehensive that the applause which Pollio received from the stage might interrupt a history so interesting to the republic, wrote this Ode to urge him to persevere. And at the same time he exhorts Pollio not to be diverted from this object, he reminds him how delicate and dangerous a task he had undertaken.

1. *Motum ex Metello:* the construction is, O Pollio, *tractas civicum motum ex consule Metello, causasque belli,* &c.

It was during the consulship of Metellus and Lucius Afranius, that Cæsar, Pompey and Crassus formed that confederacy commonly known by the name of the First Triumvirate. The poet says, You treat of the civil commotions which took place, beginning from the consulship of Metellus.

3. *Gravesque . . . amicitias:* i. e. the coalition of the *Triumviri,* so destructive to the liberty of the commonwealth.

6. *Periculosæ:* this might well be called 'a work full of dangerous chance,' since the fidelity of the historian must be preserved, without offending Augustus, or disobliging many families that had been deeply engaged in the civil war, by opening afresh wounds that were now nearly healed.

9. *Musa tragœdiæ desit theatris:* i. e. relinquish for a time your favorite pursuit, and abstain from writing tragedies, till you have put the finishing hand to a work of so much importance as that in which you are engaged.

10. *Mox . . . cothurno:* 'hereafter, when you shall have digested and arranged the events in your history, you shall resume the noble employment of writing tragedy with true Athenian dignity.'

The *cothurnus,* or buskin, was frequently put for tragedy, which had at that time reached a greater degree of excellence at Athens than at any other place.

From the expression *publicas res ordinâris,* many have supposed Pollio was consul at the time this ode was written, and that this sentence had reference to the management of public business.

But this was not the fact. For Pollio lived in retirement, and wrote the history many years after his consulship terminated.

17. *Jam nunc . . . strepunt:* the poet here compliments Pollio on his talents as a writer; and fancies himself in the midst of the scenes the historian is describing, and exclaims, 'Already you make my ears ring with the threatening blast of the horns, and the shrill notes of the clarion.'

24. *Præter . . . Catonis:* a beautiful tribute to the unyielding virtue of that stern republican; intimating that Cæsar found it easier to subdue the whole world, than the inflexible spirit of Cato.

25. *Juno . . . Jugurthæ:* here the poet, with his usual address, that he may avoid every thing which may be unwelcome to Augustus, instead of allowing the ambition of Cæsar to have caused the civil war, ascribes it to fate; and says that formerly 'Juno and the other divinities friendly to Africa had retired from that region powerless, and without avenging its wrongs, because opposed by the fates, but that they finally offered the descendants of the victors, as an atoning sacrifice to the *manes* of Jugurtha.'

31. *Auditumque Medis:* i. e. had reached even the Medes, or rather the Parthians; the most deadly enemies of the Romans.

37. *Sed ne . . . Næniæ:* 'but stop, my muse; do not quit my sportive strains to perform the melancholy offices of the Cean Nænia.' She was the goddess of mourning and melancholy, who inspired the affecting airs of Simonĭdes of Ceos, one of the Cyclădes.

ODE II.

Caius Crispus Sallust, to whom this ode is addressed, was the son of the sister of the distinguished historian of the same name. He was a gentleman of equestrian rank and splendid fortune. He stood high at court, being a particular favorite of Augustus. But he was rational in his views of happiness, and wished to increase neither his rank nor his fortune.

The poet intends to compliment him on the liberal and noble use he made of his fortune and his opportunity of diffusing happiness; and shows that a proper use of riches is the only way to make them a blessing.

1. *Nullus . . . Crispe Sallusti:* in this order; *O Crispe Sallusti, inimice lamnæ, est nullus splendor argento abdito* in *avaris terris, nisi splendeat temperatu usu.* 'O Crispus Sallust, thou foe to immoderate wealth,' &c. Instead of *abdito*, some read *abditæ*, and make this construction, *O Crispe Sallusti, inimice lamnæ abditæ* in *terris* ab *avaris* hominibus, *nullus color est argento*, &c. *Color;* 'splendor, brightness.'—*Lamnæ*, for *laminæ:* i. e. plates of gold and silver.

5. *Proculeius:* this was a Roman knight, held in so high esteem by Augustus, that he for a time thought of giving him his daughter in marriage. His brothers, Licinius and Terentius, lost

their estates for having joined the party of Pompey. But Proculeius shared his fortune with them, and afterwards made their peace with Augustus—hence *animi paterni in fratres*. Ode VII. of this Book is addressed to Licinius.

10. *Remotis Gadibus*: 'to distant Cadiz.'

11. *Uterque Pœnus*: i. e. Carthage in Africa, and Carthage in Spain, taken by Scipio in the second Punic war.

12. *Uni*: sc. *tibi*.

17. *Phraates*: for an account of Phraates, king of the Parthians, see Book I. Ode XXI. 3. note. He is said to have put to death his father, his brother, and his eldest son.

18. *Dissidens plebi*: 'dissenting from the crowd:' i. e. philosophy judges differently, respecting happiness, from what the multitude does.

19. *Populumque . . . vocibus*: 'and teaches the vulgar not to use false names:' i. e. to give up their false ideas of hŭman happiness.

23. *Oculo irretorto*: 'with eye undazzled:' i. e. without coveting.

ODE III.

Dellius was a man of fickle and inconstant character, who is said to have changed sides four times during the civil wars. When this ode was written, he seems to have been in a state of dejection, on account of the condition of his affairs. The poet exhorts him to preserve equanimity of temper under all circumstances; since the shortness of life renders it of comparatively little importance whether a man be rich or poor. But a reasonable and innocent enjoyment of one's possessions is the truest wisdom.

7. *Beâris*: for *beaveris*: i. e. or whether you shall have regaled yourself.

8. *Interiore notâ Falerni*: 'with the more choice Falernian.' *Interiore*: put away more carefully to be brought out only on rare occasions.

15. *Sororum . . . trium*: the names of the Fates were Clotho, Lachĕsis, and Atrŏpos. For their offices, see Class. Dict.

17. *Cedes coëmptis saltibus*: i. e. you will bid adieu to the delightful groves you have purchased at great expense.

19. *Exstructis in altum*: 'heaped high.'

23. *Sub divo moreris*: i. e. whether you may live in this world. *Sub divo* usually means in the open air: here it means in this world. *Moreris*, from *moror, morâri*.

26. *Urna*: the ancients pretended that the names of all persons living were cast into an urn, which was continually revolving, and that as each one's lot or name came out, that one died. The *a* in *urna* is long by cæsura. Some have pointed this verse differently, and make *urna* in the ablative.

28. *Cymbæ*: i. e. in the boat of Charon. *Cymbæ*: the dative, for *in cymba*.

ODE IV.

This ode is an expression of friendship to Septimius, a Roman knight of high standing. He was a poet and a soldier. He had been a school-fellow, a long-tried and intimate friend of Horace, who here tells him, that, as they had passed the best of their days together in toils and dangers, he now wishes to retire with him, and to spend the evening of life in tranquillity, either at his own seat at Tibur, or with Septimius at Tarentum.

1. *Aditure:* 'ready to go with me (if necessary) to Cadiz,' the farthest part of Spain, 'and against the Cantabrian, not yet subdued,' &c. Almost all commentators are agreed that this is the sense; as we say, I am ready to go with you any where: and not that the poet actually anticipated any expedition of the kind here mentioned.

5. *Tibur . . . colono:* 'Tibur, founded by an Argive colonist.' Tiburnus, Catillus, and Cora, three brothers from Argos, settled a colony there.

7. *Lasso:* sc. *mihi.*

10. *Pellitis ovibus:* the sheep of Tarentum, near which the river Galæsus flowed, had wool of so fine a quality, that they were *covered with skins* to preserve it from injury.

11. *Laconi . . . Phalanto:* 'by Lacedemonian Phalantus.' *Laco,* or *Lacon;* gen. *Laconis,* adj.

14. *Ubi non . . . Venafro:* 'where the honey does not yield to that of Hymettus, and the olives vie with those of verdant Venāfrum.' Hymettus is a mountain in Attica abounding in the finest honey. Venafrum is a city in Campania famous for its oil.

18. *Aulon . . . uvis:* the construction is, *et Aulon amicus fertili Baccho minimùm invidet Falernis uvis:* Aulon is a hill near Tarentum.

ODE V.

There has been some doubt who the Pompey here addressed was; some suppose it to have been Pompeius Varus. But it is pretty generally believed that the address is to Pompeius Grosphus. He was an early friend and companion of our poet, and was with him at the battle of Philippi. He also continued in opposition to Augustus afterwards. But when the peace was concluded between Sextus Pompey and the Triumvirate, a general amnesty was granted to all Pompey's party. Grosphus, taking advantage of this, returned to his friends; on which occasion Horace addressed this ode to him, by way of congratulation, which naturally turns on their common dangers and sufferings in former days.

1. *O sæpè . . . sodalium:* the construction is, *O Pompei, prime meorum sodalium, sæpè deducte mecum in ultimum tempus (pericu-*

lum), Bruto duce militiæ, quis redonavit te Quiritem dis patriis, Italoque cælo?

3. *Quiritem:* 'as a Roman citizen.' During the time that the friends of Pompey continued in opposition to Augustus, after he was invested with legal authority, they were considered as outlaws: by the recent amnesty they were restored to their rights as *Roman citizens.*

8. *Malobathro Syrio:* the *malobathrum* was a costly ointment brought from Malabar in India, by the Syrian merchants, by whom the Romans were furnished with it. Hence the epithet Syrian.

10. *Relictâ . . . parmulâ:* the poet has been applauded for this ingenuous confession of his own cowardice, which might not otherwise have been remembered.

13. *Mercurius:* he ascribes his escape to Mercury, as the guardian of literary men.

15. *Te rursus . . . resorbens:* after the battle at Philippi, Horace gave up all hope of the success of his party, and obtained pardon; while his friend Grosphus fled to the younger Pompey, as has been already observed, and continued in hostility to Augustus.

17. *Dapem:* 'the sacrifice.'

19. *Sub lauro meâ:* i. e. under the protection of Mæcenas.

25. *Quem Venus . . . bibendi:* 'whom will Venus appoint king of the feast?' i. e. by a throw of the dice. See Book I. Ode IV. 18. note.

27. *Edonis:* 'than the Thracians;' who were much addicted to hard drinking. See Book I. Ode XVI. 9. note.

ODE VI.

T. Valgius Rufus was a poet of some eminence. Having lost his son Mystes, he gave himself up to grief, and spent his time in writing elegies, and in other expressions of sorrow.

Horace endeavors to dissuade him from this course of conduct, by saying that it was contrary to nature, where storms and winter do not always reign; and that others had been afflicted in a similar manner, who yet did not sink under their bereavements. Besides, he might better employ his talents in celebrating the praises of Augustus.

9. *Tu semper . . . ademptum:* 'but you constantly pursue with mournful elegies your lost Mystes.'

13. *Ter ævo functus . . . senex:* i. e. the aged Nestor, who lived thrice the age of man, did not spend all his days in bewailing the amiable Antilŏchus. His son Antilŏchus was slain by Memnon at the siege of Troy.

16. *Troïlon:* Troïlus, the son of Priam and Hecŭba, was slain by Achilles.

17. *Desine . . . querelarum:* an imitation of the Greeks, as, λῆγε γόων, ὀδυρμῶν. See Lat. Gram. R. XVI. Obs. 1.

20. *Niphaten:* Niphātes is a part of Mount Taurus, between Mesopotamia and Armenia; it is also the name of a river that flows from it.

21. *Medum flumen:* i. e. the Euphrātes; which, the poet says, now rolls its waters with less pride, since its country was conquered, and the Scythians, or Gelōni, ride within the limits prescribed by the Romans.

ODE VII.

Licinius Varro Murēna, the brother of Proculeius Varro Murena, mentioned in Ode II. 5. of this Book, for his parental affection and generosity towards his brothers, was a young man of a restless, ardent, and ambitious spirit. Horace, knowing his character, and wishing to preserve him from the evils to which his fearless and aspiring views exposed him, addressed this ode to him, containing much sound wisdom, and some excellent rules and maxims for life. But Licinius could not be governed by them. Having been detected in forming a conspiracy against Augustus, he suffered the fatal consequences of his rashness. For all the interest which his brother Proculeius and Mæcenas, who married his sister Terentia, were able to exert, could not save him.

13. *Sperat infestis:* sc. *rebus;* 'in adversity hopes.'

17. *Non . . . sic erit:* 'if things go wrong now, it will not be so hereafter.'

ODE VIII.

Quinctius Hirpinus was a man of great wealth, and of an anxious and timid character. He made himself unhappy by dreading changes and civil commotions, which might endanger his possessions. Horace offers to him, in this beautiful ode, the same kind of consolation which he frequently gives to others in trouble. He exhorts them not to be anxious about futurity; since life is too short to have any portion of it wasted in unavailing anxieties. Old age and infirmities will soon deprive them of the power of enjoying the blessings they possess. He recommends, therefore, that they should make the most of present enjoyments, without troubling their thoughts about the things beyond their reach or control.

1. *Cantaber, et Scythes . . . cogitet:* i. e. what plans the warlike Cantabrian and Scythian may be forming.

9. *Non semper idem floribus:* few things are less durable than the flowers of spring, or more changeable than the moon; and yet these are images of human life, most strikingly true and impressive.

11. *Minorem:* i. e. unable to comprehend.

17. *Evius:* Bacchus.

18. *Quis puer . . . lymphâ:* 'what servant boy will cool the wine in the fountain, from which this stream of water flows, that runs by us?' Commentators are divided as to the meaning of this passage; some suppose it means, to have the water mingled with the wine; and others, that it was to be cooled by immersing in cold water the vessel containing it.

ODE IX.

Horace, being requested by Mæcenas to celebrate the victories of Cæsar in an epic poem, replies that he is unfit for so high and responsible a work; and that his lyre is adapted to light and sportive subjects only. He says that Mæcenas can do much more justice to the subject by writing a history of these achievements in prose.

1. *Nolis:* the drift of this introduction is this: Inasmuch as you would hardly desire a light and trifling poet to attempt a description of the Numantian war, or the Carthaginian wars, or the battle of the Centaurs with the Lapĭthæ; so you would not have me presume to celebrate the achievements of great Cæsar, when I am only fit to write love ditties. Doering.

3. *Mollibus . . . modis:* 'to the soft measures of the lyre.'

5. *Lapithas . . . Hylæum:* the Lapithæ were a people of Thessaly. The quarrel between them and the Centaurs is said to have been begun by the Centaur Hylæus, who, having drunk too much wine, laid hands on Hippodamia, the bride of Pinthoüs. See Book I. Ode XVI. 8. note.

7. *Telluris juvenes:* i. e. the giants, sons of earth, who made war against Jupiter.—*Unde periculum . . . veteris:* 'on account of the danger from whom, the shining palace of old Saturn trembled.'—*Unde:* i. e. *a quibus.*

9. *Pedestribus . . . historiis:* 'You will describe in a prose narration.'

11. *Ducta per vias:* 'led in triumph through the streets.'

13. *Me dulces . . . oculos:* the construction is, *Musa voluit me dicere dulces cantus dominæ Licymniæ,* voluit *me* dicere *oculos fulgentes lucidùm:* 'my muse would rather I should celebrate the sweet voice of thy beloved Licymnia,' &c. It is generally supposed that Terentia is meant by Licymnia, and that the ode was written about the time that Mæcenas married that lady; the word *domina* is often used to signify one dearly beloved.

15. *Mutuis amoribus:* 'with mutual attachment.'

19. *Ludentem nitidis virginibus:* 'when dancing with the chaste and beautiful virgins.' It is evident from this, that Terentia was not yet married, or she would not have been admitted among the virgins, who celebrated the sacred rites of Diana.

21. *Num tu . . . domos:* 'would you take in exchange for a lock of Licymnia's hair all that rich Achæmĕnes possessed, or the

treasures of the king of fertile Phrygia, or the wealthy mansions of the Arabs?' Achæmĕnes was king of Persia.—*Mygdonias:* Midas was king of Mygdonia, a part of Phrygia.

ODE X.

Horace, having narrowly escaped with his life from the fall of a tree whilst he was walking on his farm, breaks out with dreadful imprecations upon the tree and the person who planted it.

He is naturally led to reflect on the dangers to which we are at all times exposed, and against which it is impossible to be sufficiently guarded. His thoughts are turned to the world of spirits, to which he came so near being sent unawares. And by way of compliment to lyric poetry, he represents the shades, and even Cerberus and the Furies, as overpowered by the music of Sappho and Alcæus.

1. *Ille . . . pagi:* the construction is, *Quicunque primùm* posuit te, O *arbos, ille et posuit te nefasto die, et sacrilegâ manu produxit* te *in perniciem nepotum, opprobriumque pagi.* This passage has cost commentators much trouble. They are generally of opinion, that there is something wrong or imperfect in the construction of it. But it may be construed as above without much violence or inconsistency.

3. *Produxit:* 'trained up.'

7. *Nocturno:* 'in the night;' for *nocte,* or *nocturno tempore.*

8. *Colcha:* 'Colchian.' Colchos was a region of Asia, near to Pontus, and abounding in the strongest poisons.

14. *In horas:* 'hourly;' or every moment of his life.

17. *Miles:* i. e. the Roman soldier. The Parthians were most dangerous when pursued, as they discharged their arrows behind them with great effect.

21. *Quàm penè . . . vidimus:* 'how near we were to seeing the dusky realms of Proserpine, and Æăcus dispensing justice:' *furvæ* is used for *furva,* which is evidently the meaning.

25. *Puellis de popularibus:* 'concerning the maidens of her country.'

26. *Pleniùs:* 'in loftier strains.'

29. *Utrumque:* 'each,' both Alcæus and Sappho.

30. *Sed magìs . . . vulgus:* 'but the crowd, pressing each other's shoulders, listen with more willing ear to accounts of battles and of banished tyrants.'

34. *Bellua centiceps:* the monster Cerberus. See Class. Dict.

37. *Pelopis parens:* Tantălus. See Class. Dict.

38. *Orion:* he was a giant and a famous hunter.

ODE XI.

The shortness of life and the inevitable event of death are very feelingly set forth in this ode. But the argument and the inference are, as usual with our poet, employed to enforce the doctrine of a refined Epicureanism. Had the light of revelation been shed on his mind, he would not only have considered the shortness of life as a reason for enjoying it as it passed, which is indeed good philosophy; but he would also have urged the necessity of forming the character for a higher and a nobler existence.

Who the person was, that is here addressed by the name of Posthŭmus, or Postŭmus, as some say it should be written, has not been ascertained. But it appears to have been a friend whom Horace considered too parsimonious, and advises to a more liberal enjoyment of his fortune.

5. *Non, si . . . enavigandâ:* the construction is, *Non* afferet moram, *amice, si quotquot dies eunt, places illacrymabilem Plutona trecenis tauris;* Plutona *qui compescit ter amplum Geryonen Tityonque tristi undâ, scilicet enavigandâ omnibus quicunque vescimur munere terræ.*

23. *Invisas:* 'forbidding,' 'mournful.' The cypress was sacred to Pluto and Proserpine, and it was usually placed on the funeral pile with the dead body. It was also placed before the door where there was any one dead within.

24. *Brevem:* 'short-lived.'

28. *Pontificum potiore cœnis:* 'more delicious than that used at the suppers of the pontiffs.'

ODE XII.

In this ode Horace contrasts the magnificence of the Romans of his time, in their buildings, plantations, gardens, and pleasure grounds, with the frugality of their ancestors; who considered the public edifices, and the temples of the gods, the noblest monuments of real grandeur, as well as of piety.

1. *Jam:* 'shortly,' 'soon.'—*Regiæ moles:* 'the princely edifices.'

4. *Stagna:* 'fish-ponds.' By these the poet probably means large portions of salt water enclosed from the sea by artificial piers and dykes.—*Platanus:* 'the plane tree' was planted for ornament only; whereas the elm was useful for the vines to run upon.

6. *Et omnis . . . narium:* 'and the whole tribe of sweet-scented flowers.'

8. *Fertilibus . . . priori:* 'which were formerly profitable to their owner.'

9. *Tum:* 'soon;' i. e. the laurel will be made to grow so thick, for the comfort of those walking, that the rays of the sun will be excluded from the ground.

13. *Privatus . . . brevis:* 'then private fortunes were small.'—*Illis:* sc. *auspiciis or temporibus.*

14. *Nulla . . . Arcton:* i. e. no piazza of private individuals was so constructed as to intercept the cool north wind, and keep it from others.

17. *Fortuitum cespitem:* 'any turf which chance might offer,' for roofs.

ODE XIII.

This ode appears to have been written with a view to divert the mind of Pompeius Grosphus from some anxieties that were at the time disturbing his peace, and to direct it to the study of that true tranquillity which springs from well regulated passions, and is wholly independent of external circumstances.

3. *Certa:* i. e. as sure and visible guides to the mariners.

4. *Sidera:* 'fixed stars,' or constellations.

7. *Non . . . venale:* 'not to be purchased with precious stones, nor costly purple.'

11. *Laqueata . . . volantes:* 'which fly about the gilded ceilings of the rich.'

14. *Salinum:* the salt-cellar is here put for any household furniture; meaning, the man whose unambitious mind is satisfied with the moderate and frugal mode of living practised by his ancestors.

17. *Quid . . . multa:* 'why do we, vigorous for so short a time only, aim at so many objects?'

19. *Mutamus:* the sense here is very obvious; but the language is so peculiar as to lead to the conclusion that there is some mistake in the text. Dr. Bentley and Wakefield have proposed the following reading: *Sole mutamus patriâ? Quis exsul,* &c., which Doering has adopted.

30. *Minuit:* 'wasted,' or dried up. See Class. Dict.

35. *Te bis . . . lanæ:* 'garments twice dyed in African purple clothe you.' Purple was brought from Meninx, an African island, as well as from Tyre.

ODE XIV.

Mæcenas, being sick, apprehended that his dissolution was at hand. This fear he repeatedly expressed in his complaints to Horace, who in this ode entreats him to forbear using such distressing language to him. He assures him that it will be impossible for him to survive his best friend and patron. He shows, by a remarkable conformity in the events of their lives, that their destinies are inseparably connected, particularly in those accidents by which their lives had been endangered, and proposes that they

should perform their sacrifices to the gods in gratitude for their preservation.

It is probable that this was not the last sickness of Mæcenas, but that he recovered from it.

6. *Quid moror . . . integer:* 'why should I, the other part, remain, since I should not be equally dear to any other, nor, indeed, survive you entire?' i. e. when you, a part of me, are taken off.

8. *Utramque:* for *utriusque;* 'of both.'

10. *Sacramentum:* an allusion to the oath taken by soldiers, who swear not to desert their standard; so Horace says, he had sworn not to be separated, even by death, from his friend.

13. *Chimæræ:* the Chimæra was a fabulous monster, having the fore parts of a lion, the hinder parts of a dragon, and being like a goat in the middle.

15. *Sic:* i. e. that we should be united in life and in death.

17. *Seu Libra . . . undæ:* the construction is, *Seu Libra, seu formidolosus Scorpius, pars violentior natalis horæ, aspicit me, seu Capricornus tyrannus Hesperiæ undæ.* Libra was considered a fortunate sign, or constellation, to be born under; but the Scorpion and Capricorn were inauspicious.—*Pars violentior natalis horæ:* 'the more dangerous sign of our nativity.'—*Aspicit me:* 'shines upon me;' i. e. sheds its influence; referring to the horoscope, where reference is had to the sign, or the part of the sign, which appears above the horizon at the moment of birth.

23. *Refulgens:* this is a term in astrology, which signifies shining in direct opposition. Saturn was said to have a baneful influence on the fortunes of those born under his star.

25. *Quum populus:* this refers to the time when the people applauded Mæcenas at the theatre, on his first appearance after a dangerous illness. See Book I. Ode XVII. 2. note.

30. *Victimas; victima* properly means a sacrifice of one of the larger animals, such as bulls; and *hostia,* of one of the smaller kind, such as sheep or lambs. The difference of the sacrifices of the patron and the poet may, therefore, have reference to their different rank and means.

ODE XV.

The poet in this ode censures the folly and extravagance of the wealthy, in their buildings and manner of living. He shows, by his own example, that an unambitious man, of a cultivated mind, content with a competency and the affection of his friends, is the truly happy man.

3. *Trabes Hymettiæ:* from mount Hymettus; the marble from this mountain was in high repute. That marble should be employed where wood had always been deemed sufficient, constituted a part of the extravagance which the poet censures.

4. *Ultimâ recisas Africâ:* i. e. made of marble of the most costly and exquisite kind: "*factus e marmore in remotiore Africæ parte exciso, h. e. Numidico, subnigro et variis maculis distincto.*" Doering.

5. *Attali:* Attălus was king of Pergămus, and, having no legal heir, he made the Roman people heir to his immense possessions. One Aristonicus, however, claiming to be of the royal lineage, took possession of the throne and kingdom of Attalus; but he was afterwards seized, and carried to Rome, where he was put to death by order of the senate.

7. *Nec Laconicas . . . clientæ:* 'nor do I keep under me ladies of noble birth to spin the purple of Sparta.' It is said that the proud and wealthy patrons compelled their female clients of the higher order to make their robes for them. The purple from Sparta, with which they dyed their wool, was considered the best in use among the Romans.

9. *Fides:* i. e. *animi integritas.*

12. *Potentem amicum:* sc. Mæcenas, his patron.

14. *Unicis Sabinis:* sc. *agris:* 'with my Sabine farm alone.'

17. *Tu secanda . . . locas:* 'yet you engage workmen to cut your marble:' i. e. for building. *Tu* is applied indefinitely. *Locare* signifies 'to let out by the job.'

20. *Marisque . . . littora:* 'and you are urgent to push the shores further out into the sea at Baiæ.' *Baiis obstrepentis:* i. e. roaring or dashing against Baiæ; which was a plàce of much resort, on account of its pleasantness, the variety of its springs, and the salubrity of the air.

24. *Terminos:* It was sacrilege, according to the laws of the Twelve Tables, to remove the land-marks. Indeed, the stone, which marked the boundaries, was held so sacred that it was deified by the ancients as the god Terminus.

26. *Salis:* 'you encroach upon,' 'you overleap.'

32. *Quid ultrà tendis:* 'why do you desire more?' since death will overtake you before you can enjoy it.

33. *Recluditur:* i. e. is opened for the burial.

34. *Satelles Orci:* Charon.

36. *Auro captus:* The fable here alluded to, in which the cunning Prometheus is supposed to have attempted to bribe Charon to ferry him back over the Styx, is not now known.—*Hic . . . coërcet:* 'he restrains beyond the Styx proud Tantălus and all his race.' Pelops, Atreus, Agamemnon, and Orestes were the descendants of Tantalus.

38. *Hic . . . audit:* 'he is ready.'—*Vocatus atque non vocatus:* i. e. whether invoked or not, the messenger of death is ready to conduct the poor man to a place of rest, when his toils and sufferings are over.

ODE XVI.

This ode was probably written for some festival in honor of Bacchus; and the poet seems to have caught the enthusiasm, and to have become an actor in the scene he describes.

1. *Carmina . . . docentem:* i. e. teaching his worshippers how to celebrate his mysteries. This was done in secret retirement, *in remotis rupibus.*

5. *Evoe:* now feeling the inspiring influence of the god, he exclaims *Evoe*, as they are wont to exclaim, who are celebrating the orgies.

6. *Turbidùm lætatur:* 'exults tumultuously.'

7. *Parce:* 'spare me.' Feeling unable to bear the full inspiration of the god, he entreats him to forbear, and not to strike him with his *thyrsus;* for in this way Bacchus was supposed to excite the phrensy of his followers.

9. *Thyiadas:* the Thyiădes were the infuriated Bacchanals, or priestesses of Bacchus.

12. *Iterare:* i. e. *iterum iterumque laudare.* Doer. Bacchus was supposed to produce, and cause an abundance of wine, milk, and honey.

13. *Fas et:* and it is lawful for me to sing.—*Conjugis:* i. e. Ariadne. She was said to be translated by Bacchus to the heavens, and presented with a starry crown, called *Gnossia corona*, or Seven Stars.

14. *Penthei:* Pentheus was a king of Thebes, who, for slighting the rites of Bacchus, was torn to pieces by his own mother, sisters, and aunt.

16. *Lycurgi:* Lycurgus, king of Thrace, finding his subjects too much addicted to wine, ordered all the vines in his kingdom to be rooted up. For this offence, Bacchus caused him to go mad, and to cut off his own feet.

17. *Mare barbarum:* i. e. *Indicum.* Bacchus was said to have extended his conquests to the Indus and the Ganges.

20. *Bistonidum:* the Bistonides were Thracian women, the Bacchanals.

23. *Leonis:* Bacchus is said to have transformed himself into a lion, and under this form to have fought the giants, and killed Rhœtus.

25. *Quanquam . . . dictus:* 'although you were said to be better suited to dances and scenes of mirth.'

29. *Insons:* without offering to hurt you.—*Aureo cornu decorum:* 'graceful with your golden horns.' There are various reasons, but none very satisfactory, why Bacchus is represented with horns.

ODE XVII.

Horace here predicts the glory and immortality of his name. And, with the true spirit of a poet, he imagines himself already assuming the form and faculties of a swan, and soaring above the earth, over which he is about to take his aërial flight. As he will leave the humble abodes of men, so he will shake off "this mortal coil," and cease to be an object of human sympathy or sorrow. He wishes not for the empty honors of a burial, nor the waste of useless tears on his account, since he shall not die.

1. *Non usitatâ . . . vates:* 'I as a poet, in my two-fold character, shall be borne, on no common or feeble wing, through the liquid æther.'—*Usitatâ:* this may mean 'of no common or ordinary kind;' or it may mean simply 'unused to flying.'—*Biformis;* i. e. part man and part swan. "*Binæ formæ, tam hominis, quàm cycni concessæ sunt.*" Doer.

5. *Non ego . . . obibo:* 'I shall not, although the offspring of humble parents, I shall not die, whom you, O Mæcenas, call beloved.' I have given the common reading, and the usual rendering of the passage. But there seems to be some violence in separating *dilecte Mæcenas.* Doering, with some others, point it thus; *non ego, quem vocas, Dilecte Mæcenas, obibo:* and gives this explanation: "*non ego, ut homo vulgaris, qualem tu me nunc appellas, dilecte Mæcenas, et qualis tibi esse videor, morti ero obnoxius.*"

9. *Jam jam . . . pelles:* 'already a rough skin contracts upon my legs:' i. e. they are assuming the appearance of a swan's legs.

11. *Superna:* 'as to the parts above:' i. e. my body.

17. *Me Colchus:* sc. *noscet:* 'the Colchian shall know me.'—*Et qui . . . Dacus:* 'and the Dacian, who can dissemble his fear of the Marsian cohort.' The Marsi, a people of Latium, were considered among the best of the Roman soldiers, and much to be feared by their enemies.

19. *Peritus:* sc. *literarum:* 'learned;' the Spaniards imitated the Romans in cherishing a love of learning.

20. *Discet:* i. e. "*cantibus meis attentas aures præbebit.*" Doer. These distant and different nations, the poet says, shall learn his fame and read his writings.

BOOK III.

ODE I.

In this beautiful ode Horace endeavors to show that happiness does not depend on external circumstances. Rank and fortune, however great their splendor, cannot silence the voice of conscience. He only is the truly happy man who lives contented with his lot, without being a slave to any passion, or suffering any reproof from within.

1. *Odi profanum vulgus:* 'I despise the profane rabble.' By 'profane,' we may understand, the uninitiated. For he represents himself here as the priest of the Muses, and as about to dictate a sacred song to the boys and girls, who composed a choir for the occasion, as in the *Carmen Sæculare*, and as in the hymn to Apollo and Diana, Book I. Ode XVIII. He could not bear the rabble, because they understood not what was true wisdom.

2. *Favete linguis:* i. e. keep silence. This was a phrase used at public and solemn sacrifices, to command silence and attention.

4. *Virginibus puerisque:* these composed the choir.

5. *Greges:* kings are considered shepherds, and the people their flocks. Dacier.

7. *Clari . . . triumpho:* 'illustrious from his conquest of the giants.'

9. *Est ut:* i. e. *contingit ut:* 'it happens that.'

11. *Campum:* the election of the chief magistrates of Rome was held in the Campus Martius.—*Petitor:* 'candidate.'

14. *Necessitas:* sc. *mortis.*

17. *Districtus . . . saporem:* the construction is, *Siculæ dapes non elaborabunt dulcem saporem* ei, *cui super impiâ cervice districtus ensis pendet.* This probably refers to the story of Damŏcles, related by Cicero. See Tusc. Quest. Book V. 21; or Class. Dict.

27. *Arcturi cadentis:* Arctūrus is a constellation near the Great Bear.

28. *Hœdi:* for *Hœdorum.* These are two stars in the left arm of Erichthonius. The rising of the *Hœdi*, and the setting of *Arcturus*, were usually attended with violent storms.

30. *Mendax:* 'that has disappointed his expectations.'

34. *Jactis in altum molibus:* 'by the piers built out into the sea.'—*Huc frequens . . . fastidiosus:* 'hither the undertaker, with a crowd of workmen, lets down the stones, while the fastidious owner looks on.' Doering makes this comment; "*frequens cum*

famulis, pro *cum frequente famulorum* (operariorum) *turbâ; per cæmenta* (dicta quasi pro *cædimenta* a cædendo, ut *ramenta* pro *radimenta* a radendo) intellige lapides cæsos, sed rudes et informes."

41. *Phrygius lapis:* i. e. marble columns brought from Phrygia; this kind of marble was in high estimation.

44. *Achæmeniumve costum:* 'Persian ointment.' The *costus*, or *costum*, was an expensive unguent of delightful odor. It is called *Achæmenium*, from Achæmĕnes, king of Persia.

ODE II.

In as much as the Romans had relaxed the strictness of their discipline, and fallen into luxury and vice, the poet exhorts them to commence a reform by educating their children differently. He intimates that they should early be inured to labor and privation, that, by enduring the hardships of warfare, they may prize the blessings of peace and frugality.

1. *Amicè:* 'cheerfully.' By early habit they may be made to live frugally without feeling it to be any privation.

5. *Sub divo:* 'in the open air;' i. e. in the field and in the camp.

7. *Matrona bellantis tyranni:* i. e. from the walls of a city invested by the Romans, let the wife of some barbarian tyrant look out and see the danger in which her lord is, and dread the fierce Roman.

9. "*Eheu . . . cædes:*" these are the words of the lady, in fear of the harm which her husband, or the prince to whom she is betrothed, may suffer from the Roman soldier.—*Rudis agminum:* 'unskilled in warfare.'

11. *Leonem:* she compares the Roman to a lion, as expressive of his strength and courage.

16. *Poplitibus:* the enemy, pursuing, strikes the hams, or back part of the legs, and the backs of those who have turned in flight.

17. *Repulsæ nescia sordidæ:* 'that has never experienced a dishonorable repulse.' This has reference to election to civil offices.

19. *Secures:* i. e. *fasces. Insignia consulatûs et præturæ.*

21. *Virtus . . . viâ:* 'virtue, which opens heaven to those deserving immortality, strikes out a path for itself unknown to others.'

25. *Est et . . . merces:* This seems to be another topic, relating to fidelity in keeping what has been intrusted as a secret. It may have reference to some violation of confidence, by divulging some important secret, which took place about the time the ode was written.

26. *Cereris . . . arcanæ:* the mysteries of Ceres were held so inviolably sacred, that any disclosure of them to the uninitiated

exposed the author to religious detestation, and even to capital punishment. They were called *Eleusinian mysteries*, from Eleusis, the town where they were celebrated. The process of initiation was by a kind of infernal drama, imposing and horrible beyond description.

28. *Trabibus:* i. e. roof.

30. *Neglectus:* i. e. "*hominum impietate læsus.*" Doer.—*Incesto addidit integrum:* 'has involved the innocent in the same punishment with the guilty.'

ODE III.

This ode commences with an encomium on justice and constancy; and shows that many mortals have, by these virtues, gained admission to the assembly of the gods. But its main object was to discourage the plan of making Troy, instead of Rome, the seat of the empire, which Augustus was supposed to be meditating. A design of this sort was generally believed to have been formed by Julius Cæsar, a short time before his assassination; and Augustus seemed disposed to carry out the projects of his predecessor. To dissuade Augustus from a measure so unpopular, the poet represents Juno, in a full assembly of the gods, declaring that the Romans may continue to enjoy their supremacy, and to extend their empire, provided they do not attempt to rebuild the walls of Troy; but that, should they attempt this, they should feel the effects of her resentment, and rue the day that they rebuilt that detested city.

1. *Justum ac . . . manus:* the construction is, *Non ardor civium jubentium prava, non vultus instantis tyranni, neque Auster, turbidus dux inquieti Hadriæ, nec magna manus fulminantis Jovis quatit virum justum ac tenacem propositi* a *solidâ mente.*

9. *Hâc arte:* i. e. by this firmness of purpose.—*Vagus:* this epithet has reference to the wanderings of Hercules over the earth, to accomplish the labors and hardships imposed on him by Eurystheus.

11. *Quos inter:* i. e. among those, who by their perseverance have gained admittance to the assembly of the gods, we must reckon Cæsar.

13. *Merentem:* 'deserving this honor;' i. e. of being carried to heaven.

17. *Gratum eloquutâ . . divis:* 'after Juno had spoken what was pleasing to the gods in council;' to this effect—

18. *Ilion . . . fraudulento:* the construction is, "*Fatalis incestusque judex, et peregrina mulier vertit in pulverem Ilion, Ilion damnatum mihi castæque Minervæ cum populo et fraudulento duce, ex quo* tempore *Laomedon destituit deos mercede pactâ.*

19. *Fatalis:* i. e. 'ordained by fate' to be the destruction of his country.—*Judex:* he was the judge that awarded the golden apple to Venus, which so incensed Juno.

21. *Destituit . . . pactâ:* 'defrauded the gods of the payment promised.' The fable here alluded to states, that Laomedon engaged Neptune and Apollo to assist him in building the walls of Troy, and that he afterwards defrauded them of the reward he had agreed to give them. Some explain this by saying that Laomedon borrowed the consecrated gold and silver from the temples of these gods, and neglected to repay it. Laomedon was the son of Ilus, king of Troy.

22. *Mihi . . . fraudulento:* 'given over for punishment, together with its people and perfidious king, to me and the chaste Minerva.' *Damnatus* was a term of the Roman law, which adjudged an insolvent debtor to his creditors; in which sense it is here used to express the condemnation of the Trojans to the resentment of Juno and Minerva. Dacier.

25. *Nec jam . . . hospes:* i. e. the infamous Paris no longer glitters before the licentious Helen. "*Helena haud ampliùs cultum Paridis et formam miratur.*" Mitsch.

28. *Hectoreis opibus:* 'by Hector's valor.'

31. *Invisum nepotem:* i. e. Romulus, who was considered as the son of Mars, and consequently the grandson of Juno, was hateful to her on account of his descent from Venus by Anchises, the father of Ænêas.

33. *Marti redonabo:* i. e. "*donabo et concedam Marti, h. e. ab irâ et odio invisi mihi nepotis in Martis gratiam absistam.*" Doer.—*Illum:* Romulus.

37. *Dum . . . pontus:* 'so long as an extended sea may rage between Troy and Rome.'

43. *Triumphatis:* 'that have been vanquished by her.'

45. *Horrenda:* sc. *Roma;* 'an object of terror.'

46. *Medius liquor:* 'the intervening sea,' 'the Mediterranean.'

49. *Aurum . . . dextrâ:* Rome, I say, 'more powerful for despising gold left in the mines, and better placed while the earth conceals it, than if she seized with rapacious hand all that is consecrated, and applied it to profane uses.'

50. *Spernere:* "*Græcè, pro* spernendo, dum spernit." Doer.—*Cogere:* for *cogendo.*

53. *Obstitit:* 'resists.'

55. *Quâ parte . . . rores:* 'in what region the sun scorches, in what the mists and rains prevail.'

66. *Meis . . . Argivis:* 'torn down by my Greeks.' Juno favored the Greeks, and therefore uses *meis.*

70. *Quò, Musa, tendis?:* the poet checks himself, as if he had rashly been hurried into matters too high for the lyric muse.

ODE IV.

After the civil wars were ended, Augustus turned his attention to the arts of peace. He particularly cherished learning and

learned men. In this ode Horace thanks the Muses for the favors they had bestowed on him, and especially for the friendship and protection of Augustus, which he ascribes entirely to their influence. He intimates that a love of poetry and elegant literature had inspired his patron with nobler sentiments and feelings than those of revenge and party strife.

2. *Regina:* i. e. O *Calliope, regina* Musarum, *descende* e *cælo, age dic longum melos tibiâ.* Calliŏpe is here called queen of the Muses, because she was their eldest sister, whence she particularly presided over heroic poetry, and was attendant on kings. Sanadon.

5. *Auditis?:* 'do you hear her?' The poet seems already to imagine his prayer granted, and that Calliŏpe had descended from heaven, and asks those about him if they hear her.

9. *Me:* the construction is, *fabulosæ palumbes texêre novâ fronde me puerum,* &c.—*Vulture:* Vultur, or Vulturnus, was a mountain of Apulia, which extended into Lucania. The part of the mountain where Horace played was near the boundary line; so that he fell asleep, as he says, *extra limen altricis Apuliæ;* 'beyond the bounds of my native Apulia.'

13. *Mirum . . . Acherontiæ:* 'which was matter of astonishment to all, who inhabit the town of lofty Acherontia.' This was a small town on the top of a high hill, which the poet calls *nidus,* 'a bird's nest,' from its situation.

15. *Saltusque Bantinos:* Bantia was a town surrounded by forests. This and Forentum were both situated near the borders of Apulia and Lucania.

18. *Premerer:* i. e. *tegerer, defensarer.*

21. *Vester, Camœnæ:* 'yours;' 'under your protection, O Muses.'

22. *Tollor:* i. e. *ascendo;* his country-seat was up in the Sabine territory.—*Frigidum:* because placed on the top of a hill.

24. *Liquidæ . . . Baiæ: liquidæ* refers to the character of the waters at Baiæ, which caused that to be a place of frequent resort.

26. *Philippis . . . retro:* 'the defeat of our army at Philippi.' It will be recollected that Horace was at the battle of Philippi, and left his shield there not very much to his credit. See Book II. Ode V. 10. note.

28. *Palinurus:* this is a promontory on the coast of Lucania, so called from Palinurus, the pilot of Æneas. It is extremely dangerous to mariners, on account of its latent rocks, and had nearly proved fatal to Horace.

29. *Utcunque:* i. e. "*quandocunque, dum.*" Doer.

33. *Hospitibus feros:* it is said that the ancient Britanni used to sacrifice strangers.

34. *Concanum:* "*de hoc barbaro more, quo Concăni, Cantabriæ in Hispaniâ Tarraconensi populus, sanguinis equini potu delectati esse dicuntur, nihil quidem aliunde constat.*" Doer.

36. *Scythicum . . . amnem*: i. e. the Tanais.

41. *Vos . . . almæ*: i. e. You, O divine Muses, inspire Cæsar with mild counsels, and delight to see him pursue the course recommended.

42. *Scimus ut*: sc. *Jupiter.*

49. *Magnum illa . . . brachiis*: the construction is, *Illa horrida juventus fidens brachiis intulerat magnum timorem Jovi*: 'that dreadful band of youth, trusting to their powerful arms,' &c.

51. *Fratresque*, i. e. *Titănes.*

53. *Sed quid Typhœus . . . ruentes*: i. e. what can Typhœus and the most powerful of giants do against Minerva.

58. *Hinc*: on the side of Jupiter.

59. *Hinc*: on the side of Jupiter.—*Et*; sc. *Apollo.*

65. *Vis consili expers*: 'force void of reason.'

66. *Provehunt in majus*: 'increase.'

71. *Orion*: this was a celebrated hunter, who, in attempting to offer violence to Diana, was slain by an arrow from her bow.

73. *Injecta . . . suis*: 'the earth, thrown upon her own monstrous productions, grieves.' The giants that attempted to scale heaven were the sons of Earth, or Terra. The mountains, which they piled up, were thrown upon themselves.

78. *Ales*: the vulture that preyed upon the bowels of Tityus.

79. *Amatorem . . . Pirithoüm*: Pirithoüs descended with Theseus to the infernal regions to bring away Proserpine; but Pluto, being apprized of it, put him in chains.

ODE V.

This ode seems to have been written in honor of Augustus. It sets forth his achievements, and represents him as the guardian god of the Roman people.

1. *Cœlo . . . regnare*: 'we have been accustomed to believe that Jove reigns in heaven from hearing him thunder there.'

2. *Præsens divus*: 'a god upon earth:' i. e. so Augustus, by his conquests and his services to his country, shall be hailed as a visible divinity. *Presens* has this signification, and not *propitius, favens*, as some have supposed.

4. *Persis*: it is said that Phraates, king of the Parthians, after being restored to his throne, was so alarmed merely at the report that Augustus was about to make war upon him, that he voluntarily sent an embassy to him, and offered to restore the military standards that had been lost several years before at the defeat of Crassus. The Parthians are here meant by *Persis.* Augustus did not in reality subdue either the Britons or Parthians, but the people submitted to the authority of his name. See Book I. Ode XXI. 3. note.

5. *Milesne . . . vixit:* i. e. "*Miles Crassi, a Parthis ignominiosâ clade affecti, potuitne captivus cum conjuge alienigenâ vivere?*" Jaeck.

7. *Proh curia . . . mores:* 'ah degenerate senate, and corrupt manners!'

10. *Anciliorum:* i. e. the twelve sacred shields preserved by the *Salii*, as the pledges of empire, one of which was supposed to have dropped from heaven.—*Togæ:* the *toga* was considered as the distinguishing mark of a Roman.

13. *Reguli:* Regulus, being taken captive by the Carthaginians, was sent to Rome on parole of honor, to treat of an exchange of prisoners. Instead of advising this measure, by which he would himself have been restored to his country, he dissuaded the senate from it, as against their interest to exchange the young and vigorous Carthaginians for the less efficient Romans. He returned, and surrendered himself to his enemies; who, being enraged at his conduct, put him to death by the most cruel tortures.

15. *Et exemplo . . . ævum:* 'and from an example bringing mischief to the coming age.'

17. *Immiserabilis:* pro *immiserata;* i. e. if the youth in captivity should not perish without pity, or unransomed.

23. *Et arva . . . nostro:* 'and I saw the fields, which we had laid waste by war, now cultivated.' Regulus had conquered the Carthaginians, and laid waste their territory almost to the walls of their city, before the shameful defeat which the indolence of his soldiers brought upon him.

38. *Pacem duello miscuit:* 'he confounds peace with war,' by asking for quarter when his arms were in his hands, from which alone he should have sought safety.

39. *Probrosis . . . ruinis:* 'raised higher on the shameful ruins of Italy.'

42. *Ut capitis minor:* "*minuitur capite*, qui, amissâ libertate, desinit esse in civium numero."

45. *Donec . . . dato:* 'until, by becoming the author of advice never before given, he settled the wavering minds of the senators.'

53. *Longa negotia:* 'the tedious lawsuits.'

55. *Tendens:* i. e. going into the country to relax himself from the labor by which he had been confined among his clients.

ODE VI.

This ode is a kind of moral address to the Romans, in which the poet ascribes their calamities to their corrupt manners, and neglect of religion. He therefore endeavors to dissuade them from their impiety, and intimates that the gods would bring upon them still heavier punishments, if they did not repair their temples and respect their worship. He says the Romans were for-

merly a brave and virtuous people, that they cultivated their lands, and extended their empire; but that time had been gradually undermining their virtues, and thus every succeeding generation had been worse than that which preceded it, till they had come to their present degenerate condition.

5. *Dis . . . imperas:* 'you hold your empire, because you conduct as inferior to the gods:' i. e. you acknowledge their superiority.

8. *Hesperiæ:* Italy.

9. *Monæses et Pacori manus:* 'Monæses and the army of Pacŏrus.' Monæses and Pacŏrus, two distinguished generals of the Parthians, had each defeated the Romans.

11. *Et adjecisse . . . renidet:* 'and are pleased to have enriched their collars with the spoils taken from our soldiers.' The Parthians wore small chains about their necks. These they rendered more valuable by the gold, precious stones, &c. taken from the slaughtered Romans.

17. *Nuptias:* i. e. have violated the laws and sanctity of the marriage rite.

21. *Ionicos:* i. e. *lascivos:* the wanton dances of the Ionians are proverbial.

22. *Fingitur artibus:* i. e. is educated or trained to seductive arts; *artibus* is in the dative case.

24. *De tenero . . . ungui:* 'from childhood;' this is a common expression with the Romans.

25. *Non his juventus,* &c.: the meaning is, 'it was not youth born of such corrupt parents, that formerly fought the battles of our country.'

30. *Sabellis . . . ligonibus:* 'with Sabine spades.'

35. *Amicum tempus . . . curru:* 'restoring in his descending chariot the grateful time' of rest.

ODE VII.

A festival was observed with much religious pomp by the Roman ladies on the first of March, in memory of the day on which the Sabine women reconciled and made peace between the Sabines and their husbands, who had seized them. On this day, too, they had dedicated a temple to Juno, in which they annually offered sacrifices to that goddess. While the ladies were engaged in their offerings to Juno, their husbands sacrificed to Janus. After these religious services were over, the ladies received presents from their husbands and other friends, as an acknowledgment of the favor conferred by their happy mediation. The Calends of March were called *Matronalia,* or *Matronales Feriæ.*

We may suppose that Mæcenas, in a visit to the poet early on the Calends of March, had expressed some surprise at finding him employed in preparations for a domestic feast, as Horace was not

a married man. This ode was written in consequence, in which Horace informs him of the reason, and invites him to be present at the entertainment.

1. *Martiis . . . linguæ:* the construction is, O Mæcenas, *docte sermones utriusque linguæ, miraris quid* ego *cælebs agam kalendis Martiis, quid flores velint, et acerra plena thuris, carboque positus in vivo cespite.*

5. *Docte . . . linguæ:* 'learned in both Greek and Latin.' This means no more than a complimentary salutation; as *vir eruditissime.*

7. *Libero:* the poet here ascribes his preservation to Bacchus; whereas, in Book II. Ode XIV. 28, he attributes the same kind office to Faunus. As both these divinities were supposed to have poets under their protection, Dacier thinks it may be the same god under different names; and that a goat was offered to him under the name of Bacchus, and a sheep when he was called Faunus.

11. *Institutæ:* i. e. *cæptæ.*

13. *Amici sospitis:* sc. *in gratiam;* i. e. *ob amicum sospitem.*

15. *Perfer in lucem:* 'continue till daybreak.'

17. *Mitte civiles:* Mæcenas, in the absence of Augustus, had the government of Rome.

18. *Daci Cotisonis:* Cotiso was king of the Daci, or Getæ. He had made inroads into the Roman territory; but was repulsed by Lentŭlus.

21. *Servit . . . Cantaber:* the war in Spain continued more than two hundred years before the Cantabrians were perfectly subdued.

25. *Negligens . . . cavere:* 'relaxing your anxiety, since you are a private man, do not be too solicitous about public concerns.'—*Privatus:* although Mæcenas was præfect of Rome, yet, as compared with the emperor, he is properly called a private man. Others understand it thus: 'Divest yourself of your public character, and assume that of a private citizen for the present occasion.'

ODE VIII.

Horace had formed an attachment to Lyde, who, being young and a stranger to love, paid little regard to his professions. The poet therefore addresses this ode to Mercury, entreating him to inspire a song, the strains of which may make an impression on the obdurate fair one. And we gather from the XXII. Ode of this Book that he did not write in vain.

1. *Te . . . magistro:* 'under your instruction.'

5. *Nec loquax olim:* before Mercury conceived the plan of forming the lyre, no music was made upon the *testudo* or tortoise shell.

9. *Tu potes . . . silvas:* this alludes to the fable of Orpheus.

17. *Tityos:* or *Tityus;* the Greek termination is in *os.*

18. *Urna:* this was the pitcher or vessel with which the water was taken up and poured into the tub or cask (*dolium*), having holes in its bottom.

19. *Danaï:* for the story of the Danaïdes, see Class. Dict.

21. *Audiat Lyde:* i. e. let Lyde hear what punishments await hard-hearted maidens.

29. *Una:* Hypermnestra was the only one of all the fifty daughters of Danăus, who did not kill her husband on their marriage night, according to the command of their father.

30. *Perjurum:* he is called perjured, because he had violated the faith and sanctity of a father-in-law, which he had pledged to his son-in-law.

47. *Et nostri . . . querelam:* i. e. and engrave upon my tombstone an epitaph that shall perpetuate the sad remembrance of my love.

ODE IX.

Near to Horace's villa, in the Sabine territory, there was a beautiful fountain, called the fountain of Bandusia, from the name of the place in which it was situated. In accordance with the popular belief that some spirit or genius presided over each fountain, our poet proposes to offer a sacrifice to this, and to consecrate it to immortality.

2. *Dulci digne mero:* i. e. worthy of the wine he intends to pour out in libation.

6. *Frustrà:* he was in vain destined to be the leader of the flock, since he will be sacrificed.

9. *Caniculæ:* the heat of the scorching dog-star, *Sirius*, could not penetrate the cool recesses of the fountain.—*Atrox:* 'oppressive.'

13. *Fontium:* sc. *unus.*

14. *Me dicente:* i. e. when I celebrate the grove that spreads its branches over the rocks from which your gushing waters fall.

ODE X.

It is stated in the introductory remarks to Ode XXIX. of Book I. that Augustus was preparing for two expeditions at the time that ode was written; the one destined to Arabia, under Gallus, and the other against the Britons, which he headed in person. Having met, on his march, a deputation from Britain, which accepted the terms offered by him, he turned his march into Spain, where he continued somewhat more than three years, till he subdued the Cantabrians, and returned to Rome in the year of the city 730, when this ode was written on the occasion.

1. *Herculis ritu:* 'after the manner of Hercules.' It is said that Hercules entered Spain, and having penetrated as far as the

straits of Gibraltar, set up his pillars there, and returned to Latium.

2. *Morte . . laurum:* i. e. for the sake of conquering his enemies, he encountered the danger of death.—*Morte:* sc. *quæsitâ:* 'by braving death.'

5. *Unico . . . divis:* i. e. and let the chaste Livia, his wife, having paid her vows to the benignant gods, exulting in her peerless husband, go out to meet him. "*Unico: egregio, præstantissimo.*" Doer.

7. *Et soror:* Octavia, who had been married, first to Marcellus, and afterwards to Antony.

11. *Virum expertæ:* i. e. *nuptæ.*—*Malè ominatis . . . verbis:* 'refrain from ill-omened words:' i. e. no longer repeat your gloomy forebodings, that this dreadful war will break the marriage tie; but rather give thanks, that you are again restored to each other's embraces.

18. *Marsi memorem duelli:* i. e. wine made as long ago as the war begun by the Marsi; the Social war, so called.

19. *Spartacum:* Spartăcus was a notorious gladiator, who, putting himself at the head of a number of gladiators, which was increased by immense multitudes of slaves, ravaged all Italy. Horace could hardly have expressed the character of this predatory scene better than by doubting whether a cask of wine had escaped Spartacus.

21. *Argutæ:* i. e. *canoræ.*

22. *Myrrhinum:* usually, *myrrheum;* 'perfumed with myrrh.'

23. *Janitorem:* he tells his servant boy, if he meets with any difficulty in conveying his message to Neæra, to come away without making a disturbance.

25. *Lenit albescens:* he says, gray hairs render a man more patient in bearing affronts.

ODE XI.

In this ode Horace attempts to show the mischief produced by riches; and declares that he is much happier without them, than he should be, were he possessed of the wealth of the Indies.

1. *Danaën:* for the story of Danăë, see Class. Dict.

5. *Acrisium:* Acrisius was the father of Danaë and king of the Argives.

7. *Fore enim:* sc. *sciebant.*

11. *Auguris Argivi:* the family of the augur Amphiarāus was utterly overthrown by the avarice of his wife Eriphȳle, who was bribed to betray him. See Class. Dict.

14. *Vir Macedo:* Philip of Macedon, the father of Alexander the Great. He was notorious for bribing the governors of cities and strong places by presents. He often said there was no difficulty in making himself master of any fort, if the gate were large enough to admit a camel loaded with silver.

15. *Munera . . . sævos:* "referunt ad Menodōrum, vèl Menam, qui muneribus corruptus a Pompeio, cujus classi præfectus fuerat, ad Augustum, et ab eo vicissim ad illum defecisse traditur: *sævos*, h. e. fortes." Doer.

19. *Tollere verticem:* 'to raise my head.'

22. *A dîs plura feret:* sc. *tanto;* 'so much the more shall he receive from the gods.'

31. *Fulgentem . . . beatior:* 'yields a pleasure unknown to the king of fertile Africa, and is a lot happier than his.'—*Fallit:* sc. *eum;* 'escapes him;' 'is unknown to him.'

38. *Tu dare deneges:* 'would you, Mæcenas, refuse to give.' Dacier imagines that the poet's principal object in writing this ode was to thank Mæcenas for a little dwelling which he had given him; and to assure his patron that he was happier with this than if he had made him governor of a province or a kingdom.

41. *Quàm si . . . continuem:* 'than if I should join the kingdom of Alyattes to the fertile fields of Mygdonia.'—*Alyattes, -is*, or *Alyatteus, -eï;* he was the king of Lydia, and father of Crœsus, famed for his riches.

ODE XII.

Ælius Lamias, to whom this ode was addressed, was a person of illustrious family and considerable estate. He had risen by his personal merit to the rank of lieutenant-general in the Spanish war under Augustus. He so demeaned himself in this office as to gain the esteem and respect of the army. Horace therefore compliments him on the hereditary honors, which he so well sustained; and upon which his own character and achievements had shed additional lustre. And since he predicts a storm on the morrow, he invites Lamias to pass the day with him.

1. *Æli . . . latè tyrannus:* the construction is, *Æli, nobilis ab vetusto Lamo, quando ferunt et priores Lamias hinc denominatos* esse, *et omne genus nepotum per memores fastos ducit originem ab illo auctore, qui princeps dicitur* incoluisse *mœnia Formiarum, et latè tyrannus tenuisse Lirim innantem littoribus Maricæ.*

2. *Hinc:* i. e. *a Lamo;* from this Lamus, king of the Læstrygŏnes, the former Lamiæ derived their name.

4. *Fastos:* these were the registers, or annals, in which was kept the record of the family of the Lamiæ, as well as that of other noble families, and of public affairs.

7. *Et innantem . . . Lirim:* i. e. and held under his sway the river Liris, which flows into the sea through the marshes of Minturnæ. "*Ager Minturnensis* designatur per fluvium *Lirim*, qui illum transit, et per paludes Minturnenses in mare diffunditur." Doer.—*Maricæ:* Marīca was a nymph, the wife of Faunus, and mother of Latinus, who presided over Minturnæ, and the regions about it; hence *littoribus Maricæ*, for 'the marshes of Minturnæ.'

9. *Cras . . . cornix:* the constructión is, *Cras tempestas, demissa ab Euro, sternet nemus foliis multis, et littus inutili algâ, nisi annosa cornix, augur aquæ, fallit* me.

14. *Genium . . . curabis:* 'you shall honor your guardian genius with wine;' i. e. you shall indulge in festivity.

ODE XIII.

The Romans believed that many of their gods passed their summers in one country, and their winters in another. Faunus was of this number. He was supposed to come into Italy on the 13th of February, and to return to Arcadia on the 5th of December. Both these days were observed by sacrifices and festivity in honor of Faunus, who was supposed to preside over their flocks and fields. This ode was probably written for one of his festivals. In the first part, the poet entreats Faunus, if he pays him due honors, to smile upon his fields, and preserve the tender offspring of his flocks; and in the second, he sets forth the joy of the village on the return of his autumnal feast, when man and beast will relax from their toil, and rejoice in the bounty of their benefactor.

3. *Abeasque . . . alumnis:* 'and may you depart propitious to the young of my flocks.'

6. *Veneris sodali:* he calls the *cratĕra* the companion of Venus, since the wine is poured from it in libations to her.

10. *Tibi Nonæ redeunt:* the nones of December were the season of the autumnal feast to Faunus.

16. *Ter pede terram:* a part of the festivities on this occasion consisted in dancing.

ODE XIV.

It seems that Murĕna had been chosen augur, and that several of his friends had met together in honor of the occasion; and that among them were Horace, and another poet named Telĕphus, who was a great scholar, and who undertook to entertain the company with some grave discussion on ancient history. Horace interrupts him by intimating that it were better to inquire where the best wine was to be had, with the requisites for an entertainment, that they might drink their friend's health in honor of his new appointment. The hint succeeded, and we are to imagine our poet in the midst of the entertainment, giving orders for the manner of drinking, as though he were king of the feast.

1. *Quantùm:* i. e. O Telephus, you relate how many ages passed between Inăchus and Codrus, who devoted himself to death for his country.

6. *Quis . . . ignibus:* 'who will get the baths ready.' The Romans always bathed before they sat down to their entertainments.

7. *Quo præbente . . . taces:* 'who will furnish a house, and at what hour I shall find it well warmed,——you say not a word about all this.'

9. *Da lunæ:* sc. *poculum in honorem.*

13. *Qui Musas . . . vates:* the construction is, *Vates, qui amat impares Musas, attonitus petet ter ternos cyathos.*

14. *Attonitus:* i. e. "furore poëtico correptus." Doer.

24. *Vicina:* i. e. our fair neighbor here, too young to be the wife of envious old Lycus.

ODE XV.

M. Valerius Messāla Corvīnus having engaged to sup with Horace, the poet makes this address to a jar of choice old wine, by which he intimates that he shall give his friend wine as old as himself. He goes on in praise of wine, recounting its wonderful powers.

1. *O nata . . . pia testa:* i. e. *O pia* (sacra) *testa, quæ contines vinum natum* (expressum) *eodem anno quo natus sum.* He calls the jar *pia,* because it was made the same year in which he was born himself.

5. *Quocunque . . . die:* 'you are worthy to be brought forth on this happy day, who preserve the Massic wine, whatever be the end for which it was chosen.' Doer.

7. *Descende:* wine was kept in the upper part of the house.

10. *Sermonibus:* 'philosophy.'—*Horridus:* 'severe,' 'stern.'

13. *Lene tormentum:* "*Blanditur ebrietas, et extorquet plerumque animi gravitatem.*" Vet. Schol.

18. *Cornua:* 'courage.'

19. *Post te:* i. e. after drinking freely.—*Trementi:* 'fearing.'

22. *Segnesque . . . Gratiæ:* 'and the Graces, who are slow to loose their knot.' The Graces are represented as holding each other's hands, to show that they are inseparably united.

23. *Vivæ:* 'burning.'

ODE XVI.

The kind offices of Diana being briefly named, the poet, as an expression of gratitude for some favor, consecrates to her a favorite pine tree, that shaded his country seat, and promises to sacrifice to her a boar yearly, whose blood should sprinkle the tree.

4. *Diva triformis:* this goddess was called Luna in heaven; Diana upon earth; and Hecate in the infernal regions.

5. *Tua pinus esto:* 'let the pine tree be sacred to thee.'—*Villæ:* sc. *meæ.*

6. *Per exactos . . . annos:* 'yearly.' "*Exacto enim anno, recurrunt feriæ.*"

ODE XVII.

Phidyle was a rustic woman, and, as most commentators suppose, the poet's house-keeper in the country. She seems to have imbibed the opinion that sacrifices to the gods were more or less acceptable in proportion to their intrinsic value. Horace in this ode attempts to convince her, that the gods regarded the disposition of mind with which sacrifices were offered, rather than the costliness of the gifts; that purity of life and good intentions were of most importance; and that with these, any offerings, however small, were acceptable.

1. *Supinas:* when the ancients prayed to the celestial gods, they raised their hands 'with the palms upwards;' but turned them downwards when they addressed the infernal gods.

2. *Nascente Lunâ:* the occasions were very numerous on which it was supposed proper to make sacrifices to the gods; Horace would imply that once a month, 'at the new moon,' was sufficient, and then it was not necessary to be extravagant.

3. *Hornâ:* i. e. *præsentis anni.* Adj. *hornus, -a, -um.*

7. *Dulces alumni:* i. e. *agni, hædi;* sc. *sentient.*

9. *Nam, quæ . . . tinget:* the construction is, *Nam victima* diis *devota, quæ pascitur nivali Algido inter quercus et ilices, aut crescit in Albanis herbis, tinget cervice secures pontificum.* The meaning is, that these victims are designed for public sacrifices, which may with propriety be more magnificent than those of private individuals, who ought to make their offerings proportionate to their station and abilities.

15. *Parvos . . . myrto:* 'crowning your little household gods with rosemary and tender myrtle.' This is enough. You need not attempt to appease them by the slaughter of many victims.

17. *Immunis:* sc. *sceleris;* i. e. 'pure.'

18. *Non sumptuosâ . . . micâ:* 'it has appeased the angry gods with pious meal and crackling salt, and would not have been more acceptable with a costly sacrifice.'

ODE XVIII.

In this ode Horace inveighs against luxury and extravagance as the prevailing vices of the age. The ode may be considered as consisting of three parts. In the first, the poet exposes the licentious enormities of the age; in the second, he shows their causes; and in the third, points out their proper remedies.

1. *Intactis . . . caput:* the construction is, *Licet occupes omne Tyrrhenum et Apulicum mare tuis cæmentis, opulentior intactis thesauris Arabum et divitiis Indiæ,* tamen *si dira Necessitas figit adamantinos clavos summis verticibus, non expedies animum metu,* nec *caput laqueis mortis.—Intactis:* i. e. "nondum attrectatis; inte-

gris adhuc." Doer. The Romans had not yet succeeded in their attempts to conquer Arabia Felix.

3. *Cæmentis:* i. e. the materials for building, such as stones and mortar. See Book III. Ode I. 34. note.

6. *Verticibus:* some suppose the tops of the houses of persons destined to death to be meant by *summis verticibus;* others suppose it to mean their heads.

9. *Campestres:* "*quòd in campis sine tectis vivunt.*"

15. *Defunctumque . . . vicarius:* 'and another, on like condition, succeeds him who has performed his year's labor.'

17 *Illic . . . innocens:* the construction is, *Illic innocens mulier* [noverca] *temperat privignis carentibus matre.—Temperat privignis:* 'treats kindly the children by a former marriage.'

24. *Et peccare:* there were four things which seemed to have influence in securing the happiness of marriage among the Scythians; a virtuous education, an attachment of wives to their husbands, their horror of conjugal infidelity, and the severity of their laws in punishing that crime with death.

27. *Si quæret . . . postgenitis:* 'if he wishes to have written beneath his statues, *Father of his country*, let him dare to curb the overwhelming spirit of licentiousness, and he will become renowned to posterity.'

30. *Quatenus:* 'inasmuch as;' 'since.'

42. *Magnum . . . opprobrium:* i. e. what do laws avail, if 'poverty, now esteemed a great disgrace,' &c.

45. *Vel nos in Capitolium:* the poet says, if we really wish to put an end to this luxury and vice, and to return to our primitive simplicity, let us either carry our superfluous wealth into the capitol, and consecrate it to the gods, as an offering; or else let us throw it into the sea, as desecrated, and the source of our guilt.

58. *Seu malis:* 'or whether you prefer.' There was a law against playing dice, and all games of hazard.

59. *Quam perjura . . . properet:* i. e. while in the mean time the perfidious father, to amass wealth for this unworthy heir, cheats without distinction his partner and his host.

ODE XIX.

Horace, under pretence of being inspired by Bacchus, indulges in the praises of Augustus more extravagantly than might otherwise seem proper.

3. *Mente novâ:* 'with new inspiration.'—*Quibus . . . Jovis:* the construction is, In *quibus antris meditans æternum decus egregii Cæsaris audiar inserere* illum *stellis et consilio Jovis?*

9. *Exsomnis . . . Evias:* 'the waking Bacchant,' or priestess of Bacchus.

12. *Devio:* 'wandering.'

14. *O Naïadum . . . fraxinos:* 'O powerful king of the Naïads and Bacchantes, who are able with their hands to tear up the tall ash-trees.'

ODE XX.

In this little ode Horace declares that he will not in future hearken to the dictates of a hurtful passion, to which he had been too long a slave. And it must be said, to his credit, that he did actually give up, at the age of forty, when this ode was written, his former habits of sensual indulgence. Though from what he says, we have some reason to believe that resentment had some share in forming the resolution to do so.

3. *Nunc arma . . . custodit:* it was usual to offer at the temple of some god the instruments of an art, which was discontinued. In this case the temple of Venus was selected with great propriety.

5. *Lævum . . . latus:* he hangs up the arms of his midnight revelry on the eastern wall of the temple, on the left side of the goddess. For the statues of the gods were so placed as to face the south; consequently the east, which was esteemed the happy quarter of the heavens, was on their left hand.

6. *Ponite:* the address is made to the attendants, who were to deposit the arms as ordered.

8. *Oppositis . . . minaces:* 'threatening the doors closed against us.'—*Funalia et vectes et arcus:* 'torches, bars, and bows.' These were to repulse the guards which the ladies might have for their defence, and to force open the doors.

11. *Sublimi . . . arrogantem:* 'chastise with one smart blow the arrogant Chloë.'

ODE XXI.

There is a difficulty in comprehending the meaning of this ode fully; as the person addressed under the name of Galatêa is not known. Nor are the circumstances or object of the contemplated voyage understood.

1. *Impios . . . ab ortu:* the drift of these twelve lines seems to be this: May all those omens, which are usually esteemed inauspicious by persons about to commence a journey, happen to the wicked; but may those be favorable which attend the departure of her for whose safety I am anxious.—*Impios . . . ducat:* 'may the cry of an ill-omened bird attend the guilty.' It is not certain what kind of bird is meant by *parra.*

5. *Rumpat:* 'thwart;' 'interrupt.'

6. *Si per . . . mannos:* 'if, shooting across the road like an arrow, it has frightened the horses.'—*Mannos:* small, swift horses, or nags.

7. *Ego cui . . . ab ortu:* the construction is, *Providus auspex prece suscitabo* illi, *cui ego timebo, oscinem corvum ab ortu solis, antequam avis divina imminentûm imbrium repetat stantes paludes.—Divina:* 'knowing beforehand.' Birds which gave omens by their singing were called *oscines:* those that gave them by their flight were called *præpetes*, or *alites.* When the crow or raven repaired to the margin of a lake to bathe itself in the water, this was thought to forebode a storm; and the voice of this bird, when heard from the east, was considered a good omen.

15. *Lævus . . . picus:* 'the ill-boding woodpecker.'

19. *Novi:* 'know by experience.'—*Et quid . . . Iapyx:* 'and how deceitful the serene Iapyx is.'

24. *Verbere:* sc. *fluctuum:* 'with the lashing surge.'

28. *Palluit audax:* i. e. she, who had dared to trust herself to the back of a bull, now grew pale at the sight of sea-monsters. This is an allusion to the fable of Jupiter and Eurŏpa.

31. *Nocte sublustri:* 'by star-light.'

35. *Pietas:* 'filial affection.'

41. *Porta . . . eburnâ:* true dreams were said to pass through a gate of horn; false dreams, through one of ivory.

55. *Speciosa:* 'while my comeliness remains.'

57. *Vilis Europe, . . . quid mori cessas:* she imagines her angry father to upbraid her in these words, which continue to *pellex*, in the 66th verse.

61. *Acuta leto:* 'sufficiently sharp to kill you.'

68. *Filius:* Cupid.

69. *Abstineto . . . irarum:* 'abstain from your anger.' By a Greek construction. See Lat. Gram. Rule XVI. Obs. 1.

75. *Sectus orbis:* 'a division of the globe;' the globe being divided.

ODE XXII.

In this ode Horace makes known to Lyde his intention to pass the day of Neptune's feast at her house; away from the noise and bustle of the celebration. He exhorts her to relax her sobriety a little, and to bring forth her old wine.

3. *Strenua:* Græcè pro *strenuè*, 'promptly.' As he writes, he imagines himself already at her house, and urges her to put off her gravity, and bring forth her choice wine.

8. *Cessantem:* 'waiting,' for a call.

12. *Cynthiæ:* Diana.

13. *Summo carmine:* sc. *cantabimus Venerem.*

ODE XXIII

This ode was addressed to Mæcenas, when he was præfect of Rome, and the whole weight and responsibility of the government

rested on him. Horace entreats him to lay aside public cares for a short time, and to attend a frugal entertainment at his Sabine villa.

1. *Tyrrhena:* pro *Tyrrhenorum.*

2. *Non antè verso:* 'as yet unbroached.' The ancients placed their jars, or casks, upright; and poured the wine out by turning them partially down, instead of drawing it out, as we do.

4. *Balanus:* a choice unguent for the hair, expressed from a kind of fruit commonly called *myrobalanum.*

8. *Telegoni juga parricidæ:* 'the hills of the parricide Telegonus.' Telegŏnus, son of Ulysses by Circe, having killed his father without knowing him, went to Italy and built Tuscŭlum on a hill.

10. *Molem:* from his lofty palace on the Æsquiline Hill, which Horace calls *molem,* Mæcenas could see the three cities before mentioned.

13. *Vices:* 'variety;' 'changes.'

16. *Explicuêre:* 'have smoothed.'

17. *Jam clarus...ignem:* i. e. now the bright constellation Cepheus shows his fiery stars hitherto concealed. Cepheus, the father of Andromĕda, gave his name to a constellation near the tail of the little bear. This constellation rises about the 9th of July. It was therefore very hot when this invitation was given to Mæcenas.

18. *Procyon:* a constellation so called from its rising just before the dog-star, *Canicŭla.—Furit:* i. e. *sævit æstu.*

26. *Curas,* i. e. *tu cura quis status deceat civitatem.* It was enough for Mæcenas to look to the management of the affairs of Rome, at that time containing about *three millions* of inhabitants, including the suburbs, and being *forty-eight* miles in circumference, without being solicitous about nations at a distance.

28. *Parent:* 'are doing;' 'have in contemplation.'

43. *Cras . . . occupato:* 'to-morrow let Jupiter envelope the heavens in a dark cloud.'

46. *Neque diffinget:* 'nor will he alter.'

53. *Laudo . . . pennas:* 'I praise fortune when she is stable; but if she flies soon——'

57. *Non est meum:* 'it is not my way.'

64. *Geminusque Pollux:* 'and the twin brothers Castor and Pollux.'

ODE XXIV.

Other distinguished poets and orators, before Horace, had spoken of the fame of their own writings; and although, at the present day, it would hardly comport with our ideas of delicacy or propriety to do so, yet it was very different with the Romans. An action, which is not in itself criminal, depends for its propriety, or impropriety, on the common usage and sentiments of the place

and the age. Among the Romans it was usual for men of genius to éxpress their opinion on their own claims to distinction; and candidates for office did not hesitate to come forward and solicit the suffrages of their fellow citizens.

1. *Exegi:* "i. e. *erexi; in altum eduxi.*" Mitsch.

2. *Situ:* 'structure.'

3. *Impotens:* 'violent,' 'which cannot be controlled.'

8. *Recens:* 'flourishing.'

9. *Virgine:* 'vestal virgin,' whose duty it was to attend the chief priest in religious silence, when he went in solemn procession to the capitol to offer sacrifice.

12. *Regnavit populorum:* by a Greek idiom; see Lat. Gram. R. XVI. Obs. 1.

13. *Princeps:* 'the first,' who introduced the Æolian measures of Sappho and Alcæus.

BOOK IV.

ODE I.

Augustus had been in Gaul, where he had put a stop to the progress of the Sicambri, and confirmed the conquests of Tiberius and Drusus over the Rhæti and Vindelĭci. His return was expected with much impatience at Rome, where a magnificent triumph was preparing for him. On this occasion Antonius Julius, then prætor of the city, requested Horace to write a Pindaric ode in honor of Augustus. Our poet confesses himself unequal to the task, and tells Antonius that he can much better perform it himself; while at the same time, as his commentators say, he surpassed even Pindar.

3. *Daturus nomina:* it will be recollected that Icărus, the son of Dædălus, is said to have given a name to the Icarian Sea by being drowned in it. He flew too high, and the sun melted the wax with which his wings were constructed, and he fell into that part of the Archipelăgo which bears his name.

7. *Profundo . . . ore:* i. e. with deep and majestic eloquence.

10. *Nova . . . verba:* although writers of dithyrambic poetry were not restrained by the ordinary laws of number and measure, and gave way to a daring irregularity not allowed to any other form of writing; yet they had no right to coin 'new words.' But they made new combinations; and *nova verba* probably means compound words, not so used before.

13. *Regesve . . . sanguinem:* 'or celebrates those princely heroes;' i. e. Theseus, Pirithŏüs, Bellerŏphon, and others. See Class. Dict.

17. *Elea . . . palma:* i. e. the crown won at the Olympic games at Elis.

19. *Centum . . . munere:* i. e. "carmine centum statuis præferendo." Doer.

22. *Vires animumque moresque:* 'bodily strength, courage, and moral virtues.'

25. *Multa . . . tractus:* 'whenever Pindar rises to the lofty regions of the clouds, a strong and even breeze supports that Dircæan swan.' *Dirce* is a fountain in Bœotia, near Thebes, where Pindar was born.

33. *Concines:* i. e. *tu poeta, O Antoni, canes.*

35. *Per sacrum clivum:* this alludes to the manner in which a victorious general in a triumph led the captive princes in the procession to the capitol, which was situated on a hill.

49. *Tuque:* the *tu* must not be referred to *sol*, nor to *triumphe*, as some have supposed, but to Antonius, as the whole drift of the sentence implies. For, as he married the emperor's niece, he would, of course, be near his chariot in the procession.

52. *Dicemus:* sc. nos, ego et *omnis civitas.* We will often shout, *Io triumphe.* This was the usual exclamation on such occasions.

53. *Te:* this also, of course, refers to Antonius, who, being of high rank, must offer a sacrifice of corresponding magnificence, while a trifling one would suffice the humble bard.

57. *Curvatos . . . ignes:* i. e. resembling the bright crescent of the moon when three days old.

59. *Quâ . . . fulvus:* sc. *fronte;* 'where he has a white spot to be seen; but tawny as to the rest of his body.'

ODE II.

Horace addresses this ode to the Muse Melpomĕne, as the patroness of lyric poetry. He thanks the Muses for their favors to him even from the hour of his birth; and seems to imply that he received in the first moments of life whatever distinguished him afterwards. The ode is written with so much beauty and feeling, that Scaliger says he would rather be the author of it, than be the king of Arragon.

2. *Placido lumine:* 'with benignant eye.'

3. *Labor Isthmius:* 'the Isthmian games.'

10. *Sed . . . nobilem:* the construction is, *Sed aquæ quæ præfluunt fertile Tibur, et spissæ comæ nemorum fingent nobilem Æolio carmine.*

14. *Soboles:* 'the youth of Rome, the queen of cities, see fit to place me with the choirs of lyric poets.'

18. *O Pieri:* 'O Muse Melpomene.' *Pieri* is the vocative from *Piĕris, -ĭdis.*

ODE III.

Augustus had desired Horace to write two odes; one upon the Secular games; and the other upon the conquests of Drusus and Tiberius in Pannonia. The poet commences this ode with the praises of Drusus, as it was his first campaign, and as he was more beloved by Augustus than Tiberius. In the XIIIth ode of this book he continues the subject principally in praise of Tiberius.

1. *Qualem . . . Vindelici:* the order of construction is, *Qualem olim juventas et patrius vigor propulit nido, inscium làborum, alitem ministrum fulminis,* (*cui Jupiter, rex deorum, permisit regnum in vagas aves, expertus* eum *fidelem in* rapiendo *Ganymede flavo,*) *vernique venti, nimbis jam remotis, docuĕre paventem insolitos nisus; mox, &c. . . .* talem *Vindelici vidĕre Drusum gerentem bella sub Rhætis Alpibus.—Alitem:* 'the eagle.'—*Ministrum fulminis:* 'the thunder-bearer.'

6. *Laborum . . . inscium;* 'unused to flying.'

14. *Ab ubere jam lacte depulsum:* i. e. "*ab ubere matris,* adeòque jam lacte, quo adhuc nutritus fuerat, depulsum."

18. *Quibus* (sc. *Vindelicis*) . . . *distuli:* it is matter of doubt to commentators how these four verses came here. All admit them to be unworthy of the poet, and brought in without apparent reason. Some suppose it may have been a common question, when talking of the conquests of Drusus, from whence the Vindelĭci derived the custom of arming themselves with axes, like the Amăzons. Others think they may have been written in ridicule of some other poet, who had attempted to celebrate the same conquests, and used some such language.

24. *Consiliis . . . revictæ:* 'vanquished by the wisdom of this youthful prince.'

28. *In pueros . . . Nerones:* Tiberius and Drusus were the sons of Tiberius Nero by Livia. When Augustus married their mother, Livia, he adopted Tiberius and Drusus; and brought them up with the same tenderness and care that he would have done, had they been his own children.

35. *Utcunque . . . culpæ:* 'whenever good precepts are wanting, vices obscure the natural endowments.'

38. *Metaurum flumen:* Hasdrŭbal, the brother of Hannĭbal, was sent from Carthage with a powerful reinforcement to meet Hannibal in Italy; and had he succeeded, the fate of Rome would have been settled. Claudius Nero, then encamped in sight of Hannibal, secretly left his camp with a detachment of soldiers, and defeated and slew Hasdrubal at the river Metaurus. The Carthaginians did not even know of the departure of Nero, till he caused the head of Hasdrubal to be thrown into their camp. This dispel-

led the darkness that overhung Latium. Then Hannibal exclaimed, on beholding it, "I know the fate of Carthage."

41. *Almâ risit adoreâ:* 'smiled with a cheering victory.'—*Adorea*, from *ador*, 'fine corn,' was a distribution of wheat among the soldiers, as a reward after victory.

42. *Dirus . . . Afer:* Hannibal.

45. *Post hoc:* i. e. after Nero's victory.—*Usque:* 'continually.'

48. *Fana . . . rectos:* i. e. the temples had the images of the gods replaced. The Carthaginians had thrown them down, and polluted the temples.

51. *Sectamur:* 'we pursue.'

54. *Sacra: Penates; sacrorum ritus.*

64. *Echioniæve Thebæ:* Echion was the son-in-law of Cadmus, and assisted him in building Thebes.

65. *Merses: sc. gentem Romanam.*

68. *Conjugibus loquenda:* i. e. "*cæsorum maritorum conjugibus cum luctu memoranda.*"

ODE IV.

The first ode in this book was composed in honor of Augustus, and in the hope that he would return immediately. This was written in consequence of his delay; and is an expression of the affection of the Romans for Augustus, and of their impatience for his return. The other was animated with Pindaric fire, and seemed to be an earnest of the triumph that awaited Augustus; while this is full of tenderness and desire for his return.

15. *Sic . . . Cæsarem:* 'so Rome, full of strong and sincere desires, demands her Cæsar.' The poet proceeds to give the reasons which the Romans had for respecting and loving Augustus; and enumerates some of the blessings of his reign.

23. *Laudantur . . . puerperæ:* i. e. "matres pariunt liberos, patri suo similes." Doer.

24. *Culpam . . . comes:* 'punishment closely pursues the criminal.'

29. *Condit:* 'spends;' 'passes.'

31. *Et alteris . . . deum:* At the second course they sung hymns, and offered libations to their household gods, and to such others as they pleased. After the battle at Actium, the senate decreed that libations should be made to Augustus, not only at private, but at public feasts. And the year following they ordered that he should have a place in the hymns that were sung to the gods.

ODE V.

This ode, like the XVIIIth of the first book, is a hymn of praise and prayer to Apollo and Diana; and seems to have reference to

the *Carmen Sæculare*, at the end of the odes. It was to be sung by a choir of young men and virgins.

1. *Proles Niobea:* i. e. the seven sons and seven daughters of Niŏbe, who were slain by Apollo and Diana, on account of the insolence of their mother.

2. *Raptor:* Tityus, or Tityos, offered violence to Latōna.

3. *Propè victor:* Achilles is so called because he slew Hector, the chief defender of Troy.

4. *Phthius:* 'Phthian,' born at Phthia in Thessaly. Achilles fell at Troy because he was insolent to Apollo.

13. *Ille:* sc. Achilles.

14. *Malè feriatos:* 'imprudently engaged in festivity.'

18. *Nescios fari pueros:* νήπια τέκνα, 'infants that could not speak.'

19. *Ureret:* for *ussisset.*—*Latentem:* for *latentes.*

22. *Adnuisset . . . muros:* 'had favored the affairs of Ænēas, that the walls of another city might rise under better auspices.'

28. *Levis Agyieu:* 'O youthful Apollo.'—*Levis:* 'smooth,' without a beard; indicative of youth.—*Agyieu:* an epithet of Apollo, from ἀγυιά, 'a street;' because statues were erected to him in the streets.

35. *Lesbium . . . pedem:* 'attend well to the Sapphic measure.' Sappho belonged to Lesbos. The *Carmen Sæculare*, to which he here probably refers, is written in Sapphic measure.

37. *Latonæ puerum:* Apollo.

38. *Ritè . . . Noctilucam:* 'and duly celebrating Diana, who illuminates the night by her increasing splendor.' The Secular Poem was sung in the early days of the moon, before it came to the full.

41. *Nupta jam dices:* 'shortly, when married, you will say'—The Romans imagined that the virgins who had the honor of singing the Secular Poem were soonest married.

ODE VI.

In this beautiful ode the poet does not merely describe the pleasures and charms of Spring. His object seems to be to inculcate a moral lesson. He would show by the rapid succession of the seasons, and the decay of all things in the vegetable kingdom, that man himself is rapidly passing away; and that whatever he has to do in this life must be done quickly.

3. *Mutat terra vices:* 'the earth changes its appearance.'—*Ripas . . . prætereunt:* 'flow within their banks.' The streams, that had, from the melting of snow and from the rains, overflowed their banks, have now subsided.

7. *Et almum . . . diem:* 'and the hour which hurries off the grateful day.'

13. *Damna . . . lunæ:* 'but the quickly gliding months repair the losses made by the changing seasons.' The ancients counted their months by the new moons; hence *lunæ*, for *menses*.

17. *Hodiernæ . . . summæ:* 'to the sum of life attained this day.'

21. *Splendida . . . arbitria:* 'and Minos shall have passed his awful sentence.'

26. *Hippolytum:* see *Hippolȳtus* and *Pirithŏŭs* in the Class. Dict.

ODE VII.

This ode is supposed to have been written either at the time of the *Saturnalia,* when it was customary among the Romans to send presents to their friends; or in return for something valuable which the poet had received from Censorinus; for which he sent him these verses. So poets have usually paid their debts of gratitude.

1. *Donarem . . . sodalibus:* 'I should take pleasure in giving to my friends, O Censorinus, bowls and grateful vessels of brass.'

5. *Divite me . . . Scopas:* 'if I were rich in the works of art, which either Parrhasius or Scopas produced. Parrhasius was a celebrated painter, and Scopas a distinguished statuary.

7. *Hic saxo:* 'Scopas in marble.'

8. *Ponere:* 'to represent.'

12. *Et pretium . . . muneri:* 'and can explain to you the value of the gift;' that is, he can set forth the importance of poetry in immortalizing the great and the good, which he goes on to show.

13. *Non incisa . . . ducibus:* 'not marble monuments with magnificent inscriptions, which give life and everlasting fame to great men after death.'

16. *Rejectæque . . . minæ:* the threats of Hannibal that he would subvert the power of Rome, were hurled back upon him, and the power of Carthage was humbled.

18. *Ejus . . . laudes:* the construction is, *Clariùs indicant laudes ejus, qui rediit lucratus nomen ab Africâ domitâ, quàm* &c. Scipio gained the name of Africanus from his conquests in Africa.

20. *Calabræ Pierides:* the poet Ennius, of Rudiæ in Calabria, celebrated the victory of Scipio over Hannibal in Africa.

22. *Quid . . . puer:* 'where would have been the fame of the son of Ilia and Mars?' Rhea Silvia, the mother of Romulus, was called also Ilia.

25. *Stygiis fluctibus:* 'from oblivion.' Æăcus was indebted to the poets for the honorable place assigned to him in the Elysian fields.

31. *Tyndaridæ:* 'Castor and Pollux, that bright constellation.'

33. *Ornatus . . . tempora:* 'crowned as to his temples.'

34. *Liber:* Bacchus.

ODE VIII.

This ode is an encomium upon Lollius, who is represented as possessing the most exalted virtues. Lollius little deserved this

praise. But his hypocrisy, for a long time, completely concealed his real character, not only from Horace, but from others, and even from Augustus. But he was afterwards rightly understood.

1. *Ne fortè ... chordis:* the construction is, O Lolli, *ne credas fortè*, ut *verba interitura, quæ ego natus ad Aufidum sonantem longè loquor, socianda chordis per artes non antè vulgatas.* 'Do not think, O Lollius,' &c.

5. *Non si ... Camœnæ:* 'although Homer holds the first rank among poets, Pindar and Simonĭdes are not therefore without their merit; the menacing lines of Alcæus, and the grave and majestic muse of Stesichŏrus, are still held in remembrance.'

11. *Vivuntque ... puellæ:* 'those impassioned strains still live, which were tuned to the lyre of the Æolian maid,' Sappho.

13. *Non sola ... Lacæna:* the construction is, *Lacæna Helene non sola arsit comptos crines adulteri*, et *aurum, &c.*

18. *Non semel Ilios:* Troy was besieged by Hercules, and by the Amazons, before it was by the Greeks.

30. *Celata:* i. e. not celebrated by poets and historians.

39. *Non unius anni:* the meaning is, that the services of Lollius were not confined to the year of his consulship, but that his influence was long felt with the wise and good who were magistrates after him.

42. *Dona nocentium:* 'the bribes of those who wished to corrupt him.'

43. *Et per obstantes ... arma:* i. e. and through crowds of flatterers has triumphantly displayed his firmness and virtue.—*Arma:* i. e. *virtutem et integritatem.*

ODE IX.

Ligurinus was a handsome young man, who was so weak as to be vain of his beauty. He lost all the advantages which nature had bestowed upon him by his ridiculous vanity; which Horace attempts to correct by reminding him that all his personal attractions will soon fall a prey to time and age.

2. *Insperata ... superbiæ:* 'when wings shall come unexpectedly to your pride;' i. e. when that beauty, which raised your pride, shall unexpectedly take wings, or disappear.

6. *Alterum:* 'another;' i. e. changed from what you now are.

ODE X.

Horace invites Phyllis to come and celebrate with him the birthday of his patron Mæcenas. It is worthy of remark that these celebrations were always attended with some religious solemnities. The poet here tells her, that the altars are crowned with vervain, and waited to be sprinkled with the blood of a lamb.

5. *Fulges:* for *fulgeas;* or, as Doering prefers, the future of the old verb *fulgo*, meaning simply, 'with which your hair shall be crowned.'

8. *Spargier:* for *spargi*, by paragôge.

9. *Cuncta festinat manus:* 'all hands are busy.'

12. *Vertice:* 'from the house-top.' The Romans made their fires in the middle of their rooms, with an opening above to let out the smoke.

16. *Mensem . . . findit Aprilem:* 'divides April, the month of sea-born Venus.' The word *Idus* comes from the Tuscan *Iduare*, to divide. The festival of Venus was celebrated in April.

20. *Ordinat:* 'counts.'

ODE XI.

This ode is written in a playful, familiar manner, to invite Virgil to join a party of pleasure, at which it would seem, that each individual was expected to produce something towards the entertainment. There is no doubt but this is addressed to Virgil the poet, though some have imagined it to be another person.

2. *Animæ:* 'winds.'—*Lintea:* 'the sails.'

6. *Infelix avis:* 'the swallow;' into which the wretched Procne was changed. For *Itys* and *Procne*, see Class. Dict.—*Et Cecropiæ . . . libidines:* 'and the eternal reproach of the house of Cecrops; because she (Procne) too cruelly revenged the brutal violence of king Tereus.'

11. *Deum:* Pan.

14. *Calibus:* the wine made at Cales was in high estimation.

16. *Nardo . . . merebere:* 'you shall share our wine by bringing perfume.' It was a common thing among the Romans for three or four friends to meet together, and each one to furnish something to their entertainment.

22. *Non ego te . . . domo:* 'I have no thought of entertaining you with wine free of expense, as if I were the rich master in a well-stored house.'

26. *Nigrorum . . . ignium:* 'of the black funeral pile.'

ODE XII.

Horace in his youth had been much in love with Lyce, a beautiful, but proud girl, who did not reciprocate his passion. He now takes occasion to insult her by triumphing over her faded charms, and exulting at the ravages which time has made upon her beauty. It would have been well for the reputation of the poet, if this ode had not been written.

9. *Nec Coæ . . . purpuræ:* 'neither the purple from Cos.' This was an island in the Ægean sea, from which choice silks were brought.

10. *Clari lapides*: 'sparkling jewels.'

11. *Notis...fastis*: 'recorded in the public registers;' in which were marked the events of each year, and among them the births. So that the age of any one might be known by referring to these registers.

16. *Surpuerat*: for *surripuerat.*

17. *Felix post Cynaram*: 'who yielded in charms to none but Cynăra.' This was another beautiful young woman, with whom Horace, in his addresses, was more successful.—*Et artium... facies*: 'and a form possessing every pleasing charm.' *Facies* may here with more propriety be applied to the whole exterior of Lyce than to her 'face' alone.

ODE XIII.

In the introduction to the third ode of this book it is mentioned, that Augustus had desired Horace to write in honor of the conquests achieved by Drusus and Tiberius. In that ode the praises of Drusus are chiefly celebrated; in this, those of Tiberius. But the beginning is employed in ascribing the success of the two brothers to the wisdom and prudence of Augustus; instead of coming at once to the eulogium of the immediate agents.

7. *Quem... posses*: 'whom the Vindelĭci, hitherto free from the Roman laws, have lately felt, and learned what you can do in war.'

13. *Plùs vice simplici*: 'more than once.'

14. *Major Neronum*: 'the elder of the Neros:' i. e. Tiberius.

16. *Auspiciis... secundis*: sc. Augusti.

17. *Spectandus*: 'distinguished;' or deserving admiration.

21. *Pleïadum choro*: 'the choir of the Pleïades;' they are seven in number; and hence frequently called the *Seven Stars.*

25. *Tauriformis*: 'branching,' like the horns of a bull; a form under which the gods of rivers were frequently represented.

32. *Sine clade*: 'without loss to his own army.'

33. *Te... præbente*: sc. *O Auguste.*

36. *Vacuam*: Antony and Cleopatra left Alexandria at the approach of Augustus.

39. *Peractis... arrogavit*: 'has ascribed to your victórious campaigns.'

41. *Te*: sc. *miratur.*

45. *Te*: sc. *audit*: "h. e. *tibi dicto audiens est, tibi paret.*" Doer.

ODE XIV.

A deep feeling of gratitude, as well as a strong personal attachment to Augustus, breaks out and shows itself on almost every occasion, where our poet can with propriety indulge in his favor-

ite theme. He devotes this whole ode to the praises of his glorious reign and princely virtues. The immediate occasion of the ode was probably the closing of the gates of the temple of Janus.

2. *Increpuit lyrâ:* this expression has been variously explained; but Doering's interpretation seems to be the most natural and the most classical. He joins *lyra* with *loqui;* thus, *Me volentem lyrâ loqui* (canere) *prælia et victas urbes Phœbus increpuit* (graviter admonuit), *ne darem parva vela per Tyrrhenum æquor.*

6. *Et signa:* the military standards, restored by Phraates to Augustus, were carried to the capitol, i. e. the temple of Jupiter Capitolinus. See Book I. Ode XXI. 3, note.

9. *Janum Quirini:* the temple of Janus was built by Romulus; hence Horace calls it *Janum Quirini,* or Romulus' Janus. The gates of this temple were always open, except in time of peace. They had been only twice shut before the reign of Augustus, and three times during that period. This was the third time.—*Ordinem:* thus; *et injecit fræna licentiæ evaganti* extra *rectum ordinem.*

21. *Non:* sc. *populi.*

22. *Edicta . . . Julia:* i. e. the laws which Augustus imposed on vanquished nations. He belonged to the Julian family.

25. *Profestis lucibus:* i. e. common days, before the festivals.

29. *Virtute functos . . . duces:* 'generals distinguished for their valor.'

32. *Progeniem Veneris:* Augustus.

EPODES.

As there have been various conjectures respecting the meaning and derivation of the title of this Book, it may be well for the reader to peruse the following remarks of Doering upon the subject. "De inscriptione hujus libri *Epodôn,* sive ab Horatio, sive a grammatico aliquo, profecta, unde illa petita fuerit, et quo sensu accipienda sit, non ampliùs ambigi potest. Scilicet Iamborum inventor, Archilŏchus, ejusmodi quoque Iamborum genus invenisse dicitur, quos ἐπῳδοὺς appellaret, quia in illis, ut Diomēdes ait, *versuum partes* (h. e. versus breviores) *legitimis et integris versibus* ἐπᾴδονται, h. e. accinuntur, vel, ut Hephæstĭon docet, ὅταν μεγάλῳ στίχῳ περιττόν τι ἐπιφέρηται. Jam verò cum ipse Horatius Archilochi se imitatorem profiteatur, hic liber Epodôn ejus juvenilia in primis et maledicentiora carmina contineat." *Epode* is therefore a name adopted from Archilŏchus, and means *a poem in which a short verse is made to follow, or to be sung after, each long verse.*

EPODE I.

This epode was written on the eve of the great engagement between Augustus on one side, and Antony with Cleopatra's forces and fleet on the other. Mæcenas had refused to have Horace accompany him on this expedition, as he had been accustomed to do on similar occasions. The poet feels evidently hurt by the refusal. He expresses his anxiety and deep concern.

1. *Ibis . . . propugnacula:* 'you will then venture, O my friend Mæcenas, with light Liburnian galleys, amidst the lofty bulwarks of Antony's ships.' The fleet of Augustus was composed, in a great measure, of these light galleys. See Book I. Ode XXXI. 30. note.

5. *Quid nos . . . gravis:* 'and what shall I do, to whom life is delightful, while you survive, but to whom it would be a burden, were you taken away.'

7. *Jussi:* sc. *a te.*

9. *Hunc laborem:* i. e. the danger of this campaign.

21. *Ut adsit:* 'although she were with them.' We find *ut* used in this way for *licet* by other writers also.

25. *Ut juvencis . . . meis:* by hypăllage, for *ut plures juvenci illigati meis aratris nitantur.*

27. *Calabris . . . Lucana mutet:* by hypăllage, for *Calabra Lucanis*; Lucania was cooler than Calabria, and suited to summer pasturage.

29. *Nec ut . . . mœnia:* i. e. nor that my Sabine villa, built of white marble, may extend to the walls of Tuscŭlum, far above it. Tusculum was built by Telegŏnus, the son of Circe; hence *Circæa mœnia.* It was more than twenty miles from Horace's country seat.

33. *Avarus . . . premam:* 'I may bury in the earth, like avaricious old Chremes.' This is a character in a play of Terence.

34. *Discinctus . . . nepos:* 'or prodigal may squander away like a spendthrift.' The Romans tied up their gowns with a girdle when they were at work, and wished to be free from incumbrance; hence the phrase *accingere ad opus.* But when unemployed they suffered them to flow loosely; hence *discinctus* and *dissolutus* signify an effeminate and negligent person.—*Nepos:* this word, which originally signified a grandson, from the too great indulgence generally shown by grandfathers, and the ruin that ensued, became the common term for 'spendthrift.'

EPODE II.

This epode is a satire upon avarice. The poet introduces Alfius, a covetous old usurer. (who was satisfied of the necessity of renouncing his mode of life, and who had resolved on retiring from

the city,) as recounting the blessings and the charms of a country life. After he has called in all his money, and, by way of soliloquy, gone through with the inimitable description of rural felicity contained in this poem, his ruling passion comes over him too strongly to be resisted, and he again lets his money out on interest.

4. *Fœnore:* 'money transactions.' *Fœnus* usually signifies the interest of money, which, by the laws of the Twelve Tables, must not exceed one *per centum* a month.

7. *Forum:* 'courts of law.'

12. *Inserit:* 'he ingrafts.'

13. *Mugientium:* sc. *boum.*

20. *Certantem . . . purpuræ:* 'the grape vying with purple.'

22. *Tutor finium:* 'the tutelary god of boundaries.'

24. *In tenaci gramine:* 'on a bed of grass.' By *tenaci* we may understand 'strong-rooted;' 'not easily pulled up by the roots.' It is here used rather as an expletive word.

28. *Quod:* 'which combination of sounds.'

31. *Multâ cane:* i. e. with a numerous pack of hounds; as, *multo milite;* 'with a large army.'

33. *Amite:* i. e. a pole around which the nets were fastened.

35. *Advenam:* i. e. a visiter, migrating in the winter to the warm climate of Italy.

41. *Perusta solibus:* 'sun-burnt.'

49. *Conchylia:* 'shell-fish.'

50. *Scari:* the *scarus* was a delicate fish, but it is not certainly known what it was.

53. *Afra avis:* a turkey.

54. *Attagen:* supposed to be 'a partridge.'

57. *Herba lapathi:* a species of sorrel.

59. *Terminalibus:* the festival of the god Terminus, or the boundary stone, which was considered as sacred.

65. *Positosque vernas:* i. e. *vernas positos circum renidentes Lares.* These slaves indicate the wealth of the owner.

67. *Fœnerator Alfius:* here the old usurer's soliloquy concludes.

70. *Kalendis:* he cannot resist the temptation, and seeks an opportunity of loaning his money on the first of the month.

EPODE III.

Horace, when supping with Mæcenas, had eaten garlic, which made him sick. He complains bitterly against garlic in this ode; and says, to be made to eat it is sufficient punishment for the blackest crime, since no poison is more terrible.

3. *Edat . . . nocentius:* 'let him eat garlic, more noxious than hemlock.'

4. *Messorum:* Garlic was said to be given to reapers as a tonic, and also as a counter poison when they had eaten some other

noxious substance. It was commonly given, as Virgil represents it, mixed with wild thyme.

5. *Quid . . . præcordiis:* "i. e. *quod genus veneni est hoc, quo discrucior?*"

8. *Canidia:* this was a famous sorceress, to whom the fifth epode is addressed.

11. *Ignota . . . juga:* i. e. when he was about to yoke the brazen-footed bulls, which breathed fire, and guarded the golden fleece.

13. *Hoc . . . alite:* 'having avenged herself on her rival by presents infected with this, she fled on a winged dragon.' Jason had fallen in love with Glauca, or Creüsa, as she is sometimes called. By way of revenge, Medea sent Glauca a golden crown and a magnificent wedding garment, which she had poisoned. These presents had the desired effect; and Glauca was destroyed by them. Medea is said to have fled from the vengeance of Jason through the air in a chariot drawn by fiery dragons.

17. *Munus:* this refers to the poisoned garment sent by Dejanira to Hercules, which had been dipped in the blood of the Centaur, Nessus.—*Efficacis:* 'indefatigable,' 'persevering.'

EPODE IV.

In this epode the poet inveighs vehemently against some person, who, from the condition of a slave, had become a military tribune, and was making an offensive display of his wealth and dignity, to the annoyance of the more reputable part of the community. It is commonly supposed to be addressed to Menas, a freedman of Cneus Pompey, and in most manuscripts it is inscribed to him.

1. *Lupis . . . compede:* the construction is, *Quanta discordia sortitò obtigit lupis et agnis*, tanta *est mihi tecum*, O Mena, *peruste* quod ad *latus funibus Ibericis, et* quod ad *crura durâ compede.*—*Sortitò:* 'naturally.'

3. *Peruste:* 'marred or hardened.' Menas had been a pirate before he served Pompey, and had been scourged, and in chains.

7. *Metiente te:* 'as you proudly strut along.'

9. *Huc et huc euntium:* 'of those passing to and fro.

12. *Præconis ad fastigium:* 'till the beadle was weary.'

16. *Othone contempto:* 'in spite of Otho's law,' which assigned seats in the theatre to the equestrian order separate from the people; and also made a distinction between those who were knights by birth, and those who were promoted to that rank. This fellow, who had been a slave, takes his place in the first seats, which were appropriated exclusively to those born knights.

17. *Quid attinet . . . pondere:* i. e. to what purpose is it that so many brazen-beaked ships were sent?

20. *Hoc . . . militum:* 'if such a wretch be made military tribune.'

EPODE V.

Horace here describes the diabolical rites and ceremonies of an assemblage of sorceresses, of which Canidia is the principal character. They have taken a boy of noble birth, whom they are about to put to death by torture, in order to prepare from his marrow and dried liver a philtre, or love potion, capable of recalling Varus, an inconstant lover of Canidia.

1. *At:* the scene opens in a pathetic manner by the exclamation of the terrified boy, who perceives with horror the glaring eyes of the hags all turned upon him with a fiend-like expression, which cannot be misunderstood.

5. *Te:* i. e. Canidia.—*Si vocata . . . adfuit:* i. e. if you were ever a mother.

6. *Purpuræ:* youth of family wore the *toga prætexta*, a gown bordered with purple, till they were seventeen years old. The boy conjures Canidia by this token of his rank, which ought to protect him.

12. *Insignibus raptis:* his robe and *bulla*, which was a gold or silver heart worn round the neck, were torn off by the hags while the boy was making his entreaty; so that, at the conclusion of it, he stands naked.

17. *Jubet . . . erutas:* here Canidia calls for the drugs and materials, which witches were supposed to use in composing their philtres. Among them is the wild fig-tree, because it bears neither fruit nor flower, and is esteemed ill-omened; and to make it more dreadful, 'it must be torn up by the roots from a burying-place.'

19. *Et uncta . . . strigis:* the construction is, *Et ova nocturnæ strigis uncta sanguine turpis ranæ, plumamque* nocturnæ strigis.

24. *Flammis aduri Colchicis:* i. e. to be burned or concocted with magical fires, such as Medea used at Colchis.

25. *Sagana:* Sagana, Veia and Folia were sorceresses attendant on Canidia.—*Expedita:* 'with her gown tucked up,' that she might be unincumbered.

26. *Avernales:* 'from lake Avernus.'

32. *Quò . . . spectaculo:* 'where the boy, having his body buried, might die with hunger in the sight of food changed two or three times a day.'

35. *Quantùm extant aquâ:* i. e. as much as the heads of persons, when swimming, are out of the water.

38. *Amoris . . . poculum:* 'a love potion.'

39. *Interminato:* 'forbidden,' or which could not be reached.

40. *Intabuissent:* 'were wasted away.

41. *Masculæ:* 'immoderate.'

43. *Neapolis:* Naples, from riches and advantages of climate, was regarded as *otiosa;* i. e. a place of pleasure and amusement.

45. *Excantata:* 'charmed.'

54. *Numen:* 'avenging power.'

58. *Suburanæ canes:* 'may the dogs of Subura.' This was one of the most public streets of Rome.

59. *Quale... manus:* 'the choicest my hands ever made.' Canidia represents her gallant, Varus, as perfumed with the essences she herself had made.

61. *Cur... valent:* 'why are my charms less potent than those of Medea?' There seem to have been some signs of the failure of her charms, and she asks, 'What is the matter?' *Quid accidit?*

62. *Medeæ:* sc. *venenis.*

63. *Ulta pellicem:* sc. *Glaucen:* see Epode III. 13. note.

68. *Fefellit me:* 'has escaped my notice.'

69. *Indormit... pellicum:* 'he sleeps on the beds of all my rivals, perfumed with drugs that inspire oblivion.'

71. *Solutus:* sc. *Varus.* Varus, the object of her enchantments, is quite free from their effects, by the influence of some more powerful enchantress.

73. *Non usitatis... caput:* having been hitherto unsuccessful, she now exclaims, in full confidence of the efficacy of the terrible and unusual philtre she is about to prepare from the marrow and dried liver of the boy, You shall return to me, with sorrow, O wretched Varus, by the charm I now prepare.

76. *Marsis... vocibus:* 'by the incantations of the Marsians.' They were so called from Marsus, the founder of their nation; and were considered the most powerful sorcerers in Italy.

83. *Sub hæc:* 'after these words.'—After Canidia had thus spoken, the boy no longer sought to soften these impious wretches by entreaties, which he perceived to be in vain.

86. *Misit... præces:* 'he uttered imprecations;' such as Thyestes made against his brother Atreus. See Class. Dict.

87. *Venena... vicem:* 'enchantments may confound the great distinctions between right and wrong; but they cannot change the destiny of mankind,' i. e. they cannot avert the punishment that awaits the guilty; you will have your reward.

89. *Diris:* 'by my curses.'

97. *Vicatim:* 'from street to street.'

99. *Different:* 'will scatter.'

100. *Esquilinæ alites:* birds of prey frequented the Esquiline hill, because here malefactors were executed, and their bodies were left exposed; the poor also were buried there.

101. *Parentes:* the poor boy thinks it some consolation, that his parents will see these guilty hags punished for their unnatural crimes.

EPODE VI.

This epode is addressed to some ill-natured and backbiting poet, whom Horace compares to a worthless dog, that snarls at trav-

ellers and strangers, but drops his cowardly ears and runs, if a wolf appears, or if there is need of his aid. It is frequently published with this inscription, *In Cassium Severum.* But it is probable that neither this, nor the IVth Epode against Menas, was inscribed by Horace himself with the real name.

1. *Hospites:* 'strangers.'

6. *Amica vis:* 'a friendly guard.'

10. *Projectum:* intimating that he was easily bribed to keep silence.

13. *Qualis . . . gener:* i. e. such as was Archilŏchus, when rejected as a son-in-law by the faithless Lycambes. He wrote a satirical poem so severe against him, that both father and daughter destroyed themselves in vexation and despair.

14. *Acer hostis:* sc. Hippōnax. See Class. Dict.

EPODE VII.

This epode was addressed to the Roman people at the time when the civil war was about to break out between Augustus and Antony. After the defeat of Lepĭdus, and the death of Sextus Pompey, there had been a time of peace and repose to the commonwealth, which was now about to be interrupted.

2. *Conditi:* sc. *in vaginis:* 'sheathed,' since the death of Sex. Pompey.

3. *Campis atque Neptuno:* 'by land and sea.'

12. *Nunquam . . . feris:* 'which are never cruel, unless towards beasts of a different kind.'

18. *Scelusque . . . necis:* i. e. and the crime of Romulus in shedding his brother's blood.

19. *Ut:* 'since.'

20. *Sacer nepotibus:* 'fatal to posterity.'

EPODE VIII.

Previous to the general engagement at Actium, there had been several partial engagements between the forces of Augustus and Antony, in which fortune favored the former. Horace, therefore, on hearing of that great battle, which he expected would prove decisive, addressed this epode to his patron Mæcenas, then at the scene of action, in anticipation of the glorious result he predicted to his friend.

1. *Ad festas dapes:* i. e. at a joyful festival on the occasion of Cæsar's victory.

6. *Hâc:* 'the lyre.'—*Illis:* 'the flutes.'—*Barbarum:* h. e. *Phrygium carmen.*

7. *Neptunius dux:* Sextus Pompey, either on account of some naval success of his own, or because his father had had the command of the sea, called himself the son of Neptune.

9. *Quæ:* sc. *vincula.* Pompey received all the slaves that would enter his service; and the desertion was so great through all Italy, that prayers and sacrifices were made in the temples to arrest its progress.

11. *Romanus . . . miles:* i. e. Antony.

12. *Fœminæ:* i. e. Cleopatra.

13. *Spadonibus . . . rugosis:* 'wrinkled eunuchs.'

16. *Conopium:* an Egyptian pavilion, or canopy, to keep off the flies and other insects. The Romans considered these as marks of effeminacy, and therefore dishonorable.

17. *Ad hoc . . . Cæsarem:* 'at this unworthy spectacle, two thousand Gauls, crying out with indignation, turned their horses, and went over to Cæsar.' These were probably the Gallo-Grecians, under Dejotărus and Amyntas, who deserted Antony and joined Augustus just before this battle. The second syllable in *verterunt* is shortened by systŏle.

20. *Sinistrorsùm:* when looking out to sea, from the harbor of Actium, Italy is on the right, and Alexandria, to which Cleopatra fled, is on the left.

22. *Intactas boves:* sc. *jugo.*

23. *Nec Jugurthino . . . ducem:* 'you did not bring home from the Jugurthine war, a general equal to him;' i. e. Marius, from the conquests of Jugurtha, did not return so great and glorious as Augustus.

25. *Neque Africano:* sc. *a bello.*—*Cui:* sc. *Scipioni.*

26. *Sepulcrum:* 'monument.'

27. *Punico . . . sagum:* by hypallage, for *mutavit Punicum sagum* sago *lugubri;* 'changed his purple Phœnician dress for mourning.'

29. *Ille:* Antony.

30. *Non suis:* 'unpropitious.'

33. *Capaciores affer:* the poet, filled with exultation, imagines himself already at the banquet with Mæcenas. He does not yet know that further dangers are to be encountered by his friends in the pursuit which followed, and finally terminated, this dangerous struggle.

EPODE IX.

This epode seems to be an ebullition of ill nature and of imprecations against Mævius, quite unworthy of our poet. This Mævius was detested by both Virgil and Horace, as a vile and despicable poetaster. He was about to sail for Greece; and as Horace had wished Virgil a prosperous voyage to Greece in Book I. Ode III.; so he now prays for disasters upon his enemy Mævius.

3. *Latus:* sc. *navis.*

7. *Quantus:* 'in as great a fury as when.'

14. *Ajacis ratem:* the victorious army of the Greeks were shipwrecked on their return from Troy. The indignation of Pallas pursued Ajax, son of Oïlĕus, in particular, on account of some violence offered by him to Cassandra in the temple of that goddess.

19. *Udo . . . remugiens . . . Noto:* 'roaring with the blasts of the rainy south wind.'

EPODE X.

Horace exhorts his friends to seize every occasion of enjoying life while it is in their power to do so, and especially to pass with him a rainy day in conviviality. He enforces his argument by representing the Centaur Chiron as giving the same advice to his pupil Achilles, after he had informed him that it was decreed by fate that he should perish at Troy.

1. *Contraxit:* 'has enveloped.'

2. *Jovem:* 'the air,' which is said to be brought down in rain.

5. *Obductâ . . . senectus:* 'let the contracted brow of age be relaxed.'

7. *Deus . . . vice:* 'by some kind change perhaps God will restore things to their former state.' It seems there was some particular cause for the anxiety of the poet's friends, although it is uncertain what it was.

9. *Cylleneâ:* invented by Mercury, who was born on mount Cyllēne, in Arcadia.

11. *Centaurus:* Chiron.—*Alumno:* Achilles.

13. *Assaraci:* Troy was formerly under Assarăcus.

15. *Certo subtemine:* 'by an unalterable decree;' or, by a thread that fixes your destiny.

18. *Deformis . . . alloquiis:* 'the sweet soothers of odious melancholy.'

EPODE XI.

The civil war between Cæsar and Pompey had been succeeded by that between Octavius and Brutus; and when these commotions had come to an end, others arose between Octavius, then called Augustus, and Antony. The Roman empire was divided between these chiefs, and the Adriatic was covered with their fleets. A battle was expected, which was to decide the fate of the empire. On the eve of this dreadful scene, Horace composed this epode, in which he deplores the condition of the Roman people, and intimates that they may as well abandon their country for ever, as live amidst such scenes of horror and uncertainty. In short, the civil wars, which began between Marius and Sylla in the year 666 of Rome, were never perfectly extinguished till the death of Antony in 724.

4. *Porsenæ:* when Tarquin the Proud was expelled from Rome, he fled to Porsĕna, king of the Tuscans, who endeavored with a powerful army to reinstate him. But the daring conduct of Mutius Scævŏla, and his disclosure of the plot formed against Porsena's life, induced him to desist.

5. *Capuæ:* Hannibal had determined to make Capua the capital of Italy when he should complete his conquest of the Romans.

6. *Novisque ... infidelis:* 'faithless in their frequent revolutions.' The Allobrŏges were a people of Gaul famous for their frequent seditions.

7. *Cæruleâ ... pube:* Tacitus describes the Germans as having blue eyes: hence the epithet *cæruleâ.*

8. *Parentibus:* sc. *nostris.*

9. *Impia ... ætas:* the construction is, Nos *impia ætas devoti sanguinis perdemus* civitatem, *quam neque finitimi,* &c.—*Devoti sanguinis:* 'whose blood is devoted to destruction,' on account of our crimes.

13. *Quæque ... insolens:* the construction is, *Insolensque dissipabit ossa Quirini, nefas videre! quæ carent ventis et solibus.*—*Quæ carent ventis et solibus:* 'which are religiously preserved from air and light;' i. e. which are yet preserved in their consecrated urn.

15. *Fortè ... laboribus:* 'perhaps all, or the better part of you, inquire what is to be done in order to escape these evils.'

17. *Phocæorum ... exsecrata civitas:* the Phocæans, a people of Ionia, rather than fall into the hands of the Persians, by whom they had been long harassed, agreed to abandon their city. They then bound themselves by an oath never to return, till a mass of glowing iron, which they threw into the sea, should rise to the surface. After various hardships they arrived in France, where they settled, and built Massilia.

25. *Simul ... nefas:* 'that we may return whenever the rocks shall rise from the bottom of the sea, and swim on the surface.'

27. *Quando Padus ... cacumina:* 'when the Po shall wash the summits of Mount Matīnus.'

31. *Ut:* 'so that.'

36. *Exsecrata:* 'having sworn to go.'

37. *Mollis ... cubilia:* 'let the faint-hearted and desponding cling to this ill-omened abode.'

42. *Divites et insulas:* 'and the Fortunate Islands.' He probably refers to the Canaries, where it had already been proposed by Sertorius to settle.

46. *Suam ... arborem:* i. e. the natural, not ingrafted tree.

52. *Nec ... humus:* 'nor does the teeming earth swell with vipers.'

54. *Æstuosa ... impotentia:* 'the scorching heat.'

58. *Utrumque:* i. e. both rain and heat.

59. *Argoo ... remige:* i. e. with invaders like the Argonauts.

60. *Impudica Colchis:* Medēa.

61. *Cornua:* sc. *antennarum:* 'their sail-yards.'

65. *Quorum:* sc. *sæculorum.*

66. *Me vate:* 'according to my prophecy.' *Vates* means both poet and prophet, because prophecies were given in verse.

EPODE XII.

This epode professes to be a recantation of all the poet had said against Canidia in the fifth epode. He pretends that he is unable longer to bear the effects of her vindictive spirit; he acknowledges himself vanquished, and sues for mercy. But the whole is evidently ironical, and in fact a most keen and bitter satire.

1. *Jam . . . scientiæ:* 'now at length I yield to the power of your art.'

4. *Libros carminum:* 'books of enchantments.'

7. *Citumque . . . turbinem:* 'stop, and turn back your rapidly whirling top.' Sorcerers had a kind of magical top, or *rhombus,* which turned round with a thread or yarn attached to it. As this turned, it twisted the thread, and was supposed to increase the power of enchantment over the person subjected to its influence. Horace here entreats her to untwist the thread, and loose him from the power of her enchantment, by turning the machine backwards, *retro.*

8. *Nepotem . . . Nereïum:* Achilles. See Telĕphus in the Class. Dict.

11. *Unxêre . . . Hectorem:* i. e. the Trojan matrons obtained permission to anoint the body of Hector, which had been doomed to be the prey of dogs and vultures.

13. *Procidit:* 'prostrated himself.' Priam went out from Troy to the tent of Achilles, and entreated him to restore the body of his son Hector; which he did.

15. *Setosa . . . membra:* the companions of Ulysses, who had been changed by Circe into swine, were permitted by her to resume their former shape, at the request of Ulysses.

18. *Relapsus:* sc. *est;* 'was restored.'

23. *Tuis . . . odoribus:* 'my hair is turning white by your enchantments.'—*Odoribus:* 'magic herbs.'

25. *Neque est:* 'nor is it allowed.'

26. *Tenta:* 'strained.'

27. *Negatum:* 'what I before denied.'

28. *Sabella . . . Næniâ:* 'that the incantations of the Samnites disturb the breast, and that the head is cleft by the charms of the Marsi.'

35. *Cales . . . Colchicis:* 'you are heated against me, a living laboratory of Colchic poisons.'

36. *Stipendium:* 'expiatory punishment.'

39. *Mendaci lyrâ:* "quâ nempe mulier impudica et improba, ut pudica et proba, laudatur." Doer.

41. *Perambulabis astra:* i. e. you shall be represented in my verses as walking amidst the stars.

42. *Vice:* 'at the treatment' of their sister.

44. *Vati:* i. e. to the poet Stesichŏrus, who had been punished by blindness for satirizing Helen, and whose sight was restored on his recantation of what he had written.

47. *Prudens:* 'skilled.'

48. *Novendiales . . . pulveres:* 'in scattering their warm ashes,' i. e. ashes on the ninth day after death. Bodies were kept seven days, burned on the eight, and their ashes buried on the ninth.

53. *Inultus . . . Cupidinis:* 'shall you, unpunished, expose and ridicule the mysteries of Cotytto, the rites of unbridled love?' Cotytto was the goddess of impurity and sensual indulgence.

55. *Et . . . venefici:* i. e. and as if you were the high priest of our enchantments on the Esquiline hill.

57. *Quid proderat . . . anus:* 'what advantage should I gain by having enriched the sorceresses of Pelignum?' i. e. for having paid exorbitantly for their instructions in magic.

59. *Sed . . . manent:* 'but a fate more lingering than your wishes awaits you.' i. e. You will pray in vain for death to deliver you from tortures and sufferings. This passage seems not to have been well understood by some commentators.

70. *Fastidiosâ . . . ægrimoniâ:* 'oppressed with a sorrow loathing existence.'

72. *Insolentiæ:* 'resistless power.'

THE SECULAR POEM.

This poem, designed to be sung at the celebration of the Secular Games, by a choir of fifty-four boys and girls, an equal number of each, is considered one of the most finished performances of antiquity. These games were celebrated once in an age, or about a hundred years. They were instituted in consequence of certain prophecies contained in the Sibylline Books. This celebration was originally distinguished by three solemn festivals, which were afterwards united in one festival, which continued three days and three nights successively. The first celebration of the Secular Games was in the year of Rome 245; the second was in 305; the third was in 505; the fourth was in 605; and the fifth, for which Horace wrote this poem, was in 737 It was therefore a hundred and thirty-two years since the last celebration. The present solemnities were announced with great pomp and preparation. The heralds were sent out into the provinces to invite all the world to a festival, such as they never had seen, and never

again would see. The Quindecemvĭri, some days before, distributed among the people certain lustral, or purifying substances, such as bitumen, sulphur, and certain kinds of grain. Sacrifices were made to the gods; and their benedictions were implored upon the interests of Rome, which was the great object of this festival.

4. *Tempore prisco:* i. e. on this occasion of ancient origin. Many manuscripts have *sacro.*

5. *Quo Sibyllini:* the Books of the Sibyls were written in hexameter verse, and contained, among other religious matters, the forms of the ceremonies at the Secular Games.

14. *Ilithyia:* i. e. Diana, who had the care of women in childbirth, and was invoked under three titles, *Ilithyĭa*, *Lucīna*, and *Genitălis.*

17. *Diva:* Diana.—*Patrum:* 'of the Senate.'

20. *Lege maritâ:* the Julian law, passed a short time before this was written, was designed for the encouragement of matrimony; offering rewards to those who married, and subjecting those who did not to some privations.

21. *Certus . . . orbis:* 'that the regular circle of a hundred years.'

23. *Ter die claro:* the festival continued three days and three nights.

25. *Vosque . . . servet:* 'and do you, O Fates, who are true in declaring what has been once decreed, and what the settled result of things may keep unchanged . . . . .'

33. *Condito:* 'concealed in thy quiver.'

37. *Iliæ . . . turmæ:* these were the Trojan troops who had settled in Italy under Ænēas.

41. *Sine fraude:* 'uninjured.'

43. *Daturus . . . relictis:* i. e. about to bequeath an empire more flourishing than Troy, which he left to come to Italy.

49. *Quæque . . . albis;* sc. *gens:* 'and may the nation which venerates you by the sacrifice of white oxen.' Many manuscripts have *quique* and *imperet*, instead of *quæque* and *impetret.*

51. *Impetret:* 'accomplish its object.'—*Bellante prior:* 'superior to its opponent.'

54. *Albanas secures:* the axes of the lictors, put for the power of the Romans.

63. *Salutari levat arte:* Apollo was considered as the god of medicine and of the healing art.

67. *Alterum . . . ævum:* and may Apollo, god of prophecy, and adorned with the glittering bow, &c. 'advance the Roman commonwealth and Latium to another happy lustrum, and always to a better age.'

69. *Quæque . . . aures:* the construction is, *Dianaque, quæ tenet Aventinum Algidumque, curet preces Quindecimvirorum, et applicet amicas aures votis puerorum.*

73. *Hæc . . . laudes:* the construction is, Ego *chorus, doctus dicere laudes et Phœbi et Dianæ, reporto domum bonam certamque*

spem, Jovem deosque cunctos sentire hæc. Both the choirs join in saying this; and, as each is represented by its leader, the singular number is used.'

SATIRES.

BOOK I.

SATIRE I.

THE object of this satire is to expose the folly of discontent and avarice, by which men allow themselves to be deprived of the enjoyments which their condition and fortune offer them.

1. *Quam sibi . . . objecerit:* 'which reason has chosen, or chance thrown in his way.'

6. *Mercator:* sc. *ait.*

7. *Concurritur:* 'the battle begins.'

9. *Juris legumque peritus:* 'the lawyer.'

10. *Consultor:* 'the client.'

11. *Ille,* (i. e. consultor, cliens) . . . *est:* 'he, who, having before given bail, is forced from his farm into the city;' i. e. to defend his cause, or consult his patron.

14. *Fabium:* it is said that Fabius had written several books in favor of the Stoic philosophy, which probably did not agree with the poet's Epicurean notions.

18. *Mutatis . . . partibus:* 'your conditions, or professions, being changed.'

19. *Licet:* sc. *illis.*

21. *Buccas inflet:* 'may swell with indignation.' Why may not Jove justly be indignant at their fickleness?

26. *Doctores:* 'teachers,' who sometimes gave little boys sweet cakes to induce them to learn their letters.

29. *Perfidus hic caupo:* 'the knavish inn-keeper;' one who adulterated his commodities, wine, &c.

40. *Dum:* 'provided that.'

43. *Quod, si . . . assem:* suppose the miser here to say, 'Which, if you once break in upon it, may be reduced to a wretched penny.'

44. *At, ni id fit:* the poet rejoins, 'But unless that be done.'

45. *Millia:* sc. *modiorum.*

46. *Hoc:* 'on this account.'—*Si . . . humero:* 'if by chance

you have to bear on your burdened shoulder the sack of bread among the slaves.'

49. *Quid . . . viventi:* 'what difference does it make to one living within the limits prescribed by nature.'

53. *Cumeris:* 'baskets.'

58. *Aufidus:* a river of Apulia.

62. *Quia . . . sis:* 'because you may be of as much importance, as you possess of wealth.'—*Tanti sis:* "*tanti æstimeris, quantas, opes habeas.*"

63. *Quid facias illi:* 'what can you do for such a man?' i. e. one who thinks so perversely.—*Libenter . . . facit:* 'so long as he voluntarily conducts himself thus.'

86. *Post omnia ponas:* by tmesis, for *postponas omnia.*

87. *Si nemo . . . amorem:* 'if no one shows a regard for you, which you no way deserve.'

88. *An si . . . amicos:* the construction is, *An, si velis retinere servareque amicos nullo labore, cognatos quos natura dat tibi.*

94. *Parto quod avebas:* sc. *eo;* 'that being obtained which you desired.'

95. *Dives . . . nummos:* sc. *ita;* 'so rich that he measured his money.'

99. *Liberta:* "*quam uxoris loco habuisse videtur Ummidius.*"

100. *Tyndaridarum:* this word includes the children of Tyndărus of both sexes, and, although of the masculine gender, may express the daughters, Helen and Clytemnestra, who killed their husbands, Deiphŏbus and Agamemnon, the latter with a hatchet.

101. *Nævius:* i. e. *ut avarus et sordidus.*

102. *Nomentanus:* i. e. *ut nebulo, vel homo luxuriosus.*

105. *Est inter . . . quiddam:* 'there is some difference between,' &c.

108. *Nemon' . . . se probet:* i e. 'does no one then, even the miser, congratulate himself?'

114. *Ungula:* i e. *ungulati equi.*

115. *Suos vincentibus:* 'that outstrip his own' horses.

120. *Ne me . . . putes;* 'lest you may think I have been robbing the portfolio of blear-eyed Crispīnus.' He was a vain, loquacious philosopher and poet.

SATIRE II.

The object of this satire is to expose the meanness and folly of avarice, and also to attack the opposite vice, prodigality.

1. *Ambubajarum . . . balatrones:* 'the tribes of musicians, quacks, cheating vagabonds, players, buffoons,' &c. The *ambubaiæ* were 'female flute-players.'——*Pharmacopolæ:* these were strolling quacks, who vended nostrums and panaceas.

2. *Mendici:* 'cheating vagabonds.' By this word is meant the priests of Cybĕle and Isis, jugglers, fortune-tellers, and such worthless characters as get their living by imposing upon people. —*Balatrones:* 'buffoons, rope-dancers,' or any worthless parasites.

3. *Tigelli:* this Tigellius was one of the most famous musicians of his time. He is called 'the singer,' rather by way of contempt.

4. *Contrà hic:* this means some other person; 'on the other hand, this man.'

7. *Hunc si perconteris:* 'if you ask this one;' i. e. a third.

8. *Stringat:* 'wastes,' 'consumes.'

9. *Conductis:* 'hired' at exorbitant interest.

12. *Fufidius:* this was a notorious usurer.

14. *Quinas . . . exsecat:* 'he deducts five times the interest from the sum.' The lawful interest was at the rate of one *per cent.* a month; or twelve *per cent. per annum.* Fufidius, not satisfied with *five times* this rate of interest, or five *per cent.* a month, discounts, or deducts this amount beforehand.

15. *Quantò perditior:* 'the more distressed.'

16. *Nomina sectatur:* 'he carefully finds out the names' of young heirs under age; i. e. that he may loan them money at exorbitant interest.

18. *At in se . . . facit:* 'but [you will say] he expends upon himself in proportion to his income.'

20. *Ut pater:* Terence, in his play called "The Self-tormentor," represents a father as making himself miserable, because his son had forsaken him, and gone into the army, and blaming his own severity as the cause.

25. *Pastillos:* 'perfumes.'

SATIRE III.

The poet would show, in this satire, that the faults of friends must not be too severely censured. He also ridicules the dogmas of the Stoics, who allowed no distinction between crimes, but maintained that all should be punished with equal severity.

3. *Sardus:* 'of Sardinia.'

6. *Ab ovo . . . mala:* i. e. from beginning to end. Eggs were served first, and fruit last, at dinner.

7. *Io Bacche:* this was the beginning or the chorus of a song, repeated by Tigellius, probably of his own composition.—*Summâ voce . . . ima:* 'sometimes on the highest key, and sometimes on the lowest; i. e. *hac* voce, *quæ resonat ima quattuor chordis.* Some commentators make *summa* and *ima* to agree with *chorda,* and to refer to the situation of the strings in the instrument called the *tetrachord.* According to this interpretation, *summa* and *ima,* referring to their position, would express 'the base and treble.'

11. *Junonis sacra:* the solemn processions in honor of Juno were proverbial for the slow and majestic pace with which they moved.

15. *Decies . . . loculis:* 'if you had given ten times a hundred thousand sesterces to this frugal man, content with little, in five days there would be nothing in his coffers.'

21. *Carperet:* 'was inveighing against.'

27. *Serpens Epidaurius:* the serpent is remarkable for the keenness of its sight, as its Greek name δράκων, from δέρκω, 'to see,' implies. It was sacred to Æsculapius, who had a temple in Epidaurus.

28. *Inquirant . . . illi:* 'that they also in turn may inquire into your vices.'

29. *Minus aptus . . . hominum:* 'not well suited to the witty raillery of these gentlemen.' *Horum hominum* probably refers to the persons alluded to in the preceding verse. It has been thought that the character here described was intended for Virgil, who is said to have been the subject of some ridicule at the court of Augustus, for his timidity and consequent awkwardness; and that Horace wrote this satire in his defence. 'These gentlemen,' then, are the courtiers of Augustus.

35. *Num qua . . . natura:* 'whether nature has originally sowed any vices in you.'

38. *Illuc prævertamur:* 'let us turn to the common remark.'

40. *Veluti . . . Hagnæ:* sc. *delectat:* 'as the polypus of Hagna delights Balbinus.' The polypus is a swelling in the nose, generally very offensive.

43. *At, pater . . . fastidire:* the construction is, *At, ut pater* non fastidit, *si quod sit vitium gnati, sic nos debemus non fastidire,* si quod sit vitium *amici.*

44. *Strabonem:* 'a child with distorted eyes.'

45. *Pætum:* 'leering;' which was considered a beauty.—*Pullum:* 'his chicken.'

47. *Sisyphus:* this was Mark Antony's dwarf, two feet high.—*Varum:* Varus and Scaurus were the names of noble families, in Rome. Hence the father, to cover the child's deformity, calls him after one of these elevated characters. *Varus*, as an adjective, signifies 'having the legs bent inwards;' *vulgus*, 'having bow-legs;' and *Scaurus*, 'one who has ankles bunching out;' or 'one who is *club-footed*.'

56. *Incrustare:* defective vessels were varnished over with pitch or wax to conceal their defects. To do this to a perfect vessel would create a suspicion as to its soundness.——*Probus . . . damus:* 'does any one with us live honestly, he is a poor-spirited man; to him who is cool and deliberate, we give the name of stupid.'

60. *Quum genus . . . crimina:* 'since we are treating of that grade of life where keen envy and slanderous accusations prevail.' *Crimina* for *criminationes.*

65. *Impellat . . . sermone:* 'may interrupt one with any trifling conversation.'

70. *Pluribus hisce . . . inclinet:* 'should incline to these [virtues], the more numerous, if the virtues do but preponderate.' The metaphor is taken from weighing in a balance, when, he says, we should make the scale turn in favor of a friend.

72. *In trutinâ ponetur eâdem:* 'he shall be placed in the same scale;' i. e. his failings shall be regarded by me with the same lenity.

76. *Denique . . . hærentia:* 'in short, since the vice of anger, and other faults adhering to fools, cannot be wholly eradicated.'

78. *Ponderibus . . . suis:* 'her weights and measures.'

82. *Labeone:* 'than Labeo,' who used to contradict Augustus.

85. *Concedas:* 'overlook.'

86. *Drusonem:* sc. *fugit.* Druso was a usurer, and if his debtors could not pay him at the proper time, he compelled them to come and listen to him while he repeated his histories. This was no light penalty, as he wrote wretchedly.

87. *Qui:* nominative to *audit.—Kalendæ:* this was the time for the payment of borrowed money.

88. *Mercedem:* 'the interest.'—*Nummos:* 'the principal.'—*Unde unde:* 'by some means.'—*Extricat:* 'procures.'

89. *Porrecto jugulo:* 'with neck out-stretched,' like an humble slave.

90. *Potus:* sc. *meus amicus:* 'having drunk too freely.'

91. *Evandri . . . tritum:* 'worn by the hands of Evander,' a king of ancient Latium. Some understand a dish made by Evander, a celebrated sculptor. But *tritum* is seldom, if ever, used in that sense.

96. *Queis . . . peccata:* 'who consider all sins as nearly equal;' i. e. the Stoics, whose absurd notions the poet attacks.

97. *Quum . . . est:* 'when they come to the realities of life.'

99. *Quum . . . pecus:* 'when mankind at first crept forth from the earth, a dumb and stupid race.'

100. *Propter;* 'on account of.'

110. *Viribus editior:* 'the stronger.'

111. *Jura . . . est:* 'it is necessary that you acknowledge laws to have been invented from fear of injustice.'

112. *Fastos:* 'annals.'—*Mundi:* 'of the world.'

115. *Nec vincet . . . idemque:* 'nor will reason ever convince us of this, that he sins equally and the same.'

117. *Adsit . . . æquas:* 'let some rule be established, which may exact punishments proportionate to crimes.'

119. *Scuticâ:* this was a leather strap used for slight offences, and particularly by schoolmasters in punishing their pupils: whereas the *flagellum* was a severe scourge of twisted thongs, used for punishing great offenders.

120. *Nam non vereor, ut ferulâ, &c.*

122. *Furta:* sc. *paria.*—*Magnis:* 'with great crimes.'

123. *Si tibi . . . homines:* 'if you had the reins of government.'

126. *Quod habes:* the Stoics taught that a wise man was superior to a king.

136. *Rumperis et latras:* 'you will burst with rage, and snarl at them.'

137. *Ne longum . . . sectabitur:* 'I will be short; whilst you, a king, go to the farthing bath, with no attendant but silly Crispinus.'

SATIRE IV.

Horace wishes to show that satirical poets, who expose and lash the real vices of the age, ought not to be considered as slanderous; and that pointing out examples of the vices they censure is the most short and ready way of correcting them.

2. *Atque alii . . . est:* 'and others whose comedy is of the ancient school.'

7. *Mutatis tantùm:* the comic poets wrote in iambic verse; but Lucilius wrote his satires in hexameters.

8. *Emunctæ naris:* 'of keen raillery.'

10. *Stans pede in uno:* 'standing on one foot.' This expression is used to signify 'a very short time.'

13. *Nam ut . . . moror:* 'for, as to writing much, I consider that as nothing.'

14. *Crispinus . . . provocat:* 'Crispinus challenges me for a very small bet,' against a large one, which he is willing to risk; as we say, "ten to one."

19. *At tu . . . imitare:* the construction is, *At tu, ut mavis,* O Crispine, *imitare auras conclusas* in *hircinis follibus, laborantes usque dum ignis molliat ferrum.*

20. *Usque:* 'constantly.'

21. *Ut mavis:* 'as much as you please.'

22. *Delatis capsis:* the highest honor and reward to which a poet aspired was to have his writings and his statue placed in the library of Augustus, on mount Palatine. This honor, the poet says, Fannius had obtained unsought. This is keen satire; as it was a distinction wholly undeserved by Fannius, and obtained by indirect and unfair means.

23. *Timentis:* sc. *mei;* for which we have *mea* in the text.

24. *Genus hoc:* sc. *scribendi.* Referring to satire.

25. *Quemvis . . . turbâ:* 'take any one at random from the midst of the crowd.'

27. *Ære:* 'brazen statues.'

28. *Ad eum quo:* sc. *solem;* 'to that with which.'

33. *Fœnum . . . cornu:* 'he has hay on his horn;' i. e. he is a dangerous fellow. It was customary to wind a wisp of hay

about the horns of cattle that pushed and were dangerous, to give folks a hint to be on their guard.

36. *Lacuque:* by this word is meant the basin, or open reservoir, in which the water from the aqueduct stood ready for use: the passage may be rendered thus: 'whatever he has scribbled he will delight in showing to the rabble, to boys, old women, and all, as they go from the bake-house and the fountain.'

41. *Sermoni:* 'to prose.'

47. *Pater ardens:* this alludes to a scene in the *Adelphi* of Terence.

48. *Nepos ... filius:* 'his profligate son.'

51. *Numquid Pomponius:* Horace does not admit the fact, that in comedy the style is occasionally elevated by the subject, to be any argument in favor of its deserving the name of poetry, since a similar occasion would produce a similar effect even in common prose.

54. *Quem si ... pater:* sc. *versum;* 'which if you displace, any angry father would rave in the same manner as he in the play.'—*Personatus:* 'in the play.' *Persona* was a mask worn by the ancient actors.

57. *Tempora certa modosque:* 'quantity and measure.'

59. *Non ... poëtæ:* 'you would not even find the fragments of the dismembered poet; as if you alter the arrangement of this passage; *Postquam,' &c.* from Ennius.

62. *Aliàs:* 'at another time,' I may inquire whether comedy be real poetry or not.

64. *Genus hoc scribendi:* i. e. Satire.—*Sulcius:* Sulcius and Caprius were too infamous informers, who carried about their indictments, or accusations, (*libellis.*)

68. *Ut sis:* i. e. although you may be a robber, like Cœlius and Birrus, I am not an informer, like Caprius and Sulcius.

71. *Queis ... Tigellî:* 'on which the hand of the rabble and of Hermogĕnes Tigellius may sweat.'

75. *Suave:* for *suaviter;* 'sweetly.'

76. *Haud illud quærentes:* 'not asking themselves this question.'

85. *Sæpè ... quaternos:* there were three couches, forming a semicircle, placed around a Roman table. On each of these, three persons usually reclined, and sometimes more; in this case, four are mentioned, making twelve at the dinner.

86. *Quâvis:* sc. *ratione;* or, as some suppose, *aquâ.*

87. *Præter ... potus:* 'except the host, and him also at last, when heated with wine.'

90. *Infesto nigris:* 'so hostile to slanderers.'

98. *Sed tamen ... fugerit:* 'and yet I wonder how he got clear of that affair.' This Horace calls the most deadly kind of slander; artfully to insinuate, after all these friendly professions, that he was guilty of the crime charged against him.

99. *Hic ... loliginis:* 'this is the essence of black envy.'

The *loligo*, or cuttle-fish, emits a fluid as black as ink, in order to escape when pursued.

105. *Ut fugerem:* sc. *ea.*

111. *Sectani:* Sectānus was infamous for his debaucheries, and Trebonius for his adulteries.

114. *Sapiens . . . tibi:* 'a philosopher will explain to you the reasons why it is better a thing should be avoided or pursued.' This implies that it was enough for the poet's father, a plain man, to train up his son in the way of rectitude and honesty; while the more learned could teach the principles of moral philosophy.

122. *Unum . . . objiciebat:* 'he placed before my view one of the judges distinguished for knowledge and integrity.'

124. *Flagret . . . ille:* 'when this person and that are branded with a bad character.'

125. *Ægros:* i. e. sick through intemperance.—*Avidos:* 'eager' after food or drink. The death of a neighbor teaches them to restrain their appetites.

128. *Ex hoc:* 'from this kind of education.'

130. *Isthinc:* 'from these vices.'

131. *Liber amicus:* 'a candid friend.'

132. *Consilium proprium:* 'my own reflection.

135. *Hoc . . . bellè:* 'some one has done this very improperly.'

142. *Judæi:* the Jews were famous for their zeal in making proselytes.

SATIRE V.

This satire contains Horace's celebrated account of a journey to Brundusium. His adventures are recounted with much pleasantry; and the satire is considered one of his best performances. Horace accompanied Mæcenas, Cocceïus, and Capĭto to Brundusium on business of a political nature. Plotius, Varius and Virgil join the party on the way. It was on this occasion that the reconciliation was effected between Augustus and Antony, and the treaty of peace made, by which Octavia was given in marriage to Antony.

2. *Hospitio modico:* 'at a tolerable inn.'

5. *Altiùs . . . unum:* 'which more active travellers than we usually perform in one day.' The *toga*, or gown, was girt high in proportion to the activity necessary.

7. *Ventri indico bellum:* i. e. I take no supper.

11. *Pueri:* sc. *cœperunt;* 'our servants began.'—*Nautis:* 'on the boat's men.'

13. *Æs:* 'the fare.'—*Mula:* 'the mule,' by which the boat was drawn along a canal.

21. *Cerebrosus:* 'an irritable fellow.'

23. *Quartâ horâ:* i. e. the fourth hour from sunrise; answering to our *ten o'clock.*

26. *Anxur:* this town, called also *Terracina*, was originally

built upon an abrupt, rocky eminence, overhanging a bay of the Mediterranean sea. The modern town of *Terracina* is partly on the declivity, and extends quite to the water's edge. It is near the extremity of the Pontine marshes towards Naples, and is the first stopping place after passing twenty-five miles through that dreary and unwholesome region.

29. *Soliti componere:* this was the second conference at Brundusium to reconcile Augustus and Antony.

30. *Collyria:* 'eye-salve.'—*Lippus:* 'having sore eyes.'

32. *Ad unguem . . . homo:* 'a man made to perfection;' a figure taken from artists, working in marble, who were in the habit of passing the nail over the marble to ascertain whether it was perfectly polished. In our own idiom, 'a perfect gentleman.'

34. *Fundos:* 'Fundi,' where Aufidius Luscus acted as prætor. It seems he was a scribe, and had been sent to *Fundi*, by the *prætor urbanus*, to oversee the affairs of it. His vanity induced him to make a display before strangers of all the *insignia* of the office of prætor at Rome, and rendered him an object of their ridicule.

35. *Insani . . . scribæ:* 'laughing at the display of badges by this foolish scrivener.'—*Præmia:* i. e. *insignia dignitatis.*

36. *Prunæque batillum:* 'and a censor of burning coals.' This was usually carried before persons vested with supreme authority.

37. *Mamurrarum urbe:* i. e. *Formiæ;* now *Mola di Gaëta.* Cicero's favorite country residence was here; and it was near this place that the orator was overtaken and slain by the emissaries of Antony. There is by the road side, now standing and in good preservation (in 1830,) a tower called "*the Cenotaph of Cicero,*" which is supposed to stand on the spot where he was assassinated. The bay winds up to *Mola*, from which is a fine view of *Gaëta*, at five miles distance, which, according to tradition, was founded by Æneas, in honor of the nurse *Caïeta.* Our poet calls *Formiæ*, *Mamurrarum urbs*, from one Mamurra, of obscure origin at Formiæ, who rose to great wealth and influence, and owned much of the territory. The road from Rome to Naples passes through *Mola.*

40. *Sinuessæ:* 'at Sinuessa,' a town on the borders of Campania.

44. *Nil . . . amico:* 'nor shall I ever, while in my right mind, compare any thing to a pleasant friend.'

45. *Campano ponti:* 'to the Campanian bridge,' over the river *Savo.*

46. *Parochi:* sc. *præbuerunt: parochi* were commissioners appointed to furnish hay, wood, and other necessaries for those who travelled on public business.

51. *Quæ . . . cauponas:* 'which is beyond the inns of Caudium.'

54. *Messi*, &c.: the construction is, *Osci* sunt *clarum genus Messi.* The *Osci*, or Campanians near Capua, were notorious for their vices; hence *clarum* is used ironically.

55. *Sarmenti . . . exstat:* 'the mistress of Sarmentus is yet living;' i. e. he is a runaway slave.

62. *Campanum in morbum:* 'the Campanian disease,' here alluded to, caused protuberances like warts to grow out and disfigure the face.

63. *Pastorem . . . Cyclopa:* 'that he would personate the Cyclops in a dance.' Messius seemed well calculated for this character, as a deep scar in the forehead gave him the look of Polyphēmus; and he could represent him without mask or buskins.

65. *Catenam:* slaves of the meanest class were chained; and when freed, they consecrated their chains to Saturn. But Sarmentus, who had run away, is supposed to have consecrated his chains to the *Lares*, who were invoked by travellers.

67. *Dominæ:* the right of his former mistress was no less perfect over him, although he had got clear of her, and was now a scribe.

69. *Libra:* a pound of bread a day was the lawful allowance for a slave; and he intimates that one so lank and meagre should have been contented with it.

78. *Atabulus:* a destructive wind called *Sirocco*. Doer.

79. *Erepsemus:* by Syncŏpe for *erepsissemus*.

83. *Quod . . . non est:* 'which cannot be named in verse;' although it may be known by its external marks (*signis*), such as the selling of water, and the excellence of its bread. This town is supposed to be *Equotuticum*, which name he could not use in hexameter verse.

84. *Venit:* 'is sold.'

85. *Ultrà:* i. e. the traveller carried this bread along with him, 'beyond.'

93. *Lymphis iratis exstructa:* there are two meanings to this expression; one that the town was built in despite of the enraged waters; and the other, that its inhabitants were lunatics and visionaries. Francis has expressed it thus:

> "Then water-curs'd Egnatia gave us joke,
> And laughter great, to hear the moon-struck folk
> Assert, if incense on their altars lay,
> Without the help of fire it melts away."

96. *Judæus Apella:* 'the Jew Apella.'

97. *Deos:* the Epicureans believed that the gods did not concern themselves about the affairs of this world.

SATIRE VI.

In this satire Horace attempts to show that real greatness is quite independent of external circumstances; and that true nobility consists in personal worth, and not in the distinctions of birth and family. He mentions his own case as a proof that Mæcenas selected his friends for their personal qualities, since he had no advantages of family to recommend him. And he pays a grateful tribute to the memory of his father, for having trained

him in the path of virtue, and instilled those principles into his mind which seem to have laid the foundation of his happiness.

1. *Non quia . . . natum:* the construction is, O *Mæcenas, non suspendis adunco naso, ut plerique solent, ignotos, ut me natum libertino patre, quia nemo* Lydorum, *quidquid Lydorum incoluit Etruscos fines, est generosior te, nec quod fuit tibi maternus atque paternus avus, qui olim imperitarent magnis legionibus.—Lydorum . . . fines:* 'of all the Lydians that ever settled in the Etrurian territories.' It was the common belief that the first settlers of Etruria were from Lydia. The poet means to say, O Mæcenas, though yourself of the noblest origin, both on your father's and your mother's side, you do not, like most men of high extraction, look with contempt upon persons of obscure birth.

5. *Non naso suspendis adunco:* 'you do not sneer at.'

6. *Libertino: libertinus* originally meant the son of a freedman; but afterwards both *libertus* and *libertinus* were used to signify a freedman.

9. *Ignobile:* because Servius Tullius was born of a female slave. And yet by his own merits he rose to sovereignty.

12. *Contrà, Lævinum . . . populo:* 'whereas, on the contrary, that Lævīnus, though belonging to the family of Valerius Poplicŏla, who helped to banish Tarquin the Proud from his kingdom, was never valued at more than one penny, even by the Roman people, whose humor you know.'

14. *Licuisse:* i. e. *æstimatum esse. Licere* was a word used at auctions; as, *parvo pretio licet* (sc. *habere rem*), 'the thing is cheap;' and is, no doubt, here used in its original sense.

20. *Quàm Decio . . . novo:* i. e. than to a man like Decius, who had risen by his own merits. *Moveret:* 'would exclude me,' from the senate.

22. *Pelle:* i. e. *sorte,* or *conditione.*

24. *Non minùs . . . generosis:* 'no less the ignoble than the high-born.'

24. *Quò tibi . . . tribuno:* sc. *profuit;* 'What did it profit you, Tullius, to resume the laticlave you had put off, and become tribune?'—*Tribuno,* for *tribunum,* by attraction agreeing with *tibi,* after the manner of the Greeks. This Tullius was of low birth, and had been compelled to relinquish the laticlave by Cæsar, because he espoused the cause of Pompey; but after the death of Cæsar he resumed it.

27. *Ut quisque . . . pellibus:* 'when any one is so crazy as to cover half his leg with black leather.' The buskins worn by senators were originally black.

30. *Barrus:* a vain, conceited spendthrift, who wished to be thought handsome.

38. *Tune . . . audes:* 'dare you, the son of a Syrus, a Damas, or a Dionysius?' These are the names of slaves.—*E saxo:* 'down from the Tarpeian rock.'

39. *Cadmo :* Cadmus was a lictor, who acted as executioner, and was notorious for his cruelty.

40. *At Novius . . . meus :* 'but Nŏvius, my colleague, sits one seat below me; for he is what my father was;' i. e. he is a freedman, whereas I am the son of a freedman, and consequently one grade above him.

41. *Hoc . . . videris :* 'on this account do you fancy yourself a Paulus or a Massâla?' These were noblemen. The poet asks this question.

42. *At hic . . . nos :* 'but he, if two hundred drays and three funerals should meet in the forum, will roar so loud as to drown the horns and trumpets; this at least pleases us.' By putting these words into the mouth of the individual supposed to be arguing with the tribune to whom Novius was colleague, the poet would insinuate that the strength of his lungs was the chief recommendation of Novius for the tribuneship, and that he was fit only for a crier.—*Magna sonabit :* 'will utter a tremendous voice:' so in Virgil, *rauca sonans : Æ*. ix. 125.

51. *Præsertim . . . assumere :* 'especially since you are so cautious in selecting the deserving only.'

52. *Felicem :* 'lucky.' There was no chance in the case; his own merit obtained him the place he held in the esteem of Mæcenas.

55. *Dixêre quid essem :* 'told you what I was;' i. e. my character.

58. *Circumvectari :* divided by tmesis.

59. *Satureiano caballo :* 'on a horse of Satureium.' This place was famed for its noble breed of horses.

68. *Mala lustra :* 'haunts of impurity;' literally *lustra* means 'dens of wild beasts;' here it is used figuratively, for places of bad repute.

72. *Flavi :* Flavius was master of a school at Venusia, where Horace was born, in which were taught reading, writing, and arithmetic.—*Magni quò pueri :* this is burlesque.

74. *Loculos :* satchels.—*Tabulam :* 'arithmetical tables.'

75. *Octonis . . . æra :* 'carrying their money on the Ides.'—*Octonis :* the Ides were eight days after the Nones. The word seems merely expletive here, *epitheton ornans*. Doer.

79. *Avitâ ex re :* 'from some hereditary estate.'

81. *Ipse mihi custos :* it was customary among the Roman youth of rank and fortune to have a *pædagogus*, or attendant slave, to accompany them to and from school. These were often faithless; and Horace could hardly have paid a more delicate or honorable tribute to the memory of his father, than is contained in the remark, that 'he attended him personally to all his teachers, as a guardian who could not be corrupted.'

85. *Nec timuit . . . sequerer :* 'nor did he fear, lest any one should reproach him, if in after life I should follow some profes-

sion of small gains, as an auctioneer or a collector, as he was himself;' i. e. should reproach him for having given me an education not suited to my condition.

89. *Eoque . . . defendam:* 'nor will I so excuse myself, as many do, by saying it is not their fault, that they were not born of illustrious and noble parents.'

95. *Ad fastum:* 'to suit his pride.'

109. *Lasanum:* 'a travelling kitchen.'—*Œnophorum:* 'wine jar.' Tullius, to save expense, travelled with his cooking apparatus and wine jar, which his slaves carried.

110. *Hoc:* sc. *modo;* 'in this way,' I live more at my ease than you and a thousand others of senatorian rank.

114. *Assisto divinis:* 'I stop and hear the fortune-tellers.' Men of rank would be ashamed to be seen with the multitude around the diviners, or fortune-tellers; but Horace was not afraid of his dignity, and could follow his inclinations.

120. *Obeundus Marsya:* for *Marsyas;* there was a statue of Marsyas in the forum, near the *Rostra,* where the judges, lawyers, and parties interested, assembled to decide causes. The poet humorously represents the statue as frowning with indignation at the sight of the younger of the Novii, who, from a slave, was become an officious and bustling magistrate. Some suppose the poet refers to the younger of two notorious usurers who pushed their shameful bargains in the forum.

122. *Lecto aut scripto:* sc. *eo;* in the ablative.

127. *Quantum . . . durare:* 'sufficient to prevent hunger during the day,' i. e. till evening, when the Romans indulged freely.

SATIRE VII.

While Horace was military tribune in the army of Brutus, there was in the same camp one Rupilius Rex, who, jealous of his advancement, often reproached him with his low birth. Our poet, by way of retaliation for this insolence, takes occasion to describe to Brutus a contest that happened one day between Rex and one Persius, a merchant, who was there for the purpose of trade. He gives the whole an air of solemnity which heightens the burlesque.

1. *Proscripti . . . esse:* the construction is, *Opinor notum esse omnibus et lippis et tonsoribus, quo pacto ibrida Persius ultus sit pus atque venenum proscripti Rupili Regis.*—*Proscripti:* Rex had been proscribed by Augustus.

2. *Ibrida* or *hybrida:* 'mongrel;' which epithet is applied to Persius, because his father was a Greek and his mother an Italian.

5. *Clazomenis:* Clazomenæ was a city of Asia Minor.

8. *Sisennas:* Sisenna and Barrus were the most celebrated railers in Rome.—*Albis:* white horses were considered the swiftest.

9. *Postquam . . . fortes, &c.*: 'after all attempts to make up the breach had failed, (for all, between whom there happens a quarrel, are obstinate in their hostility in the same degree that they are brave,' &c.)

19. *Rupili . . . pugnat*: 'the pair Rupilius and Persius enter the lists.' The idiom of our language does not admit of a literal translation of these genitives in their present use.

20. *Bacchius*: he says the gladiators 'Bacchius and Bithus were not more equally matched.' They always put to death whoever fought with them. They afterwards engaged each other, and both expired on the stage.

25. *Canem*: 'the dog-star.'

27. *Fertur quò rara securis*: 'where the axe is seldom carried;' i. e. where the wood is very thick, inasmuch as it has seldom, if ever, been cut. Persius, choked with rage, is compared to a winter torrent impeded by the brush and trees in its course.

28. *Tum . . . cuculum*: 'then Rupilius of Præneste directs against his cutting and very fluent adversary invectives drawn from the low raillery of the vineyard, like a coarse and invincible vintager, to whom the passenger, when calling him *cuckoo* with all his strength, has often been obliged to yield.'

29. *Expressa arbusto*: i. e. drawn from the coarse raillery of the vineyard. The vines grew upon trees beside the road; and those who went up to gather the grapes were exposed to the jibes of travellers, which were commonly retorted upon them. This custom of training vines upon trees still prevails in most parts of modern Italy. The vines hang in graceful festoons from tree to tree at some rods distance from each other, and are often made to assume fanciful forms of much variety and beauty.

31. *Cuculum*: the lazy and thievish habits of the cuckoo have rendered the name of this bird a term of reproach in most languages. The European cuckoo builds for itself no nest, but drops its eggs into the nests of other birds, and leaves them and the care of its young to chance. But this is not true of the American cuckoo, which builds its own nest and supports its young like other birds.—Wilson's Ornithology.

34. *Reges . . . tollere*: Brutus had only shared in killing Cæsar, but his ancestor, Lucius Junius Brutus, had expelled the Tarquins.

SATIRE VIII.

The poet introduces Priăpus, overseer of gardens, complaining against the sorceresses Canidia and Sagăna, and describing their secret enchantments and their diabolical practices. His object is to ridicule the superstitions of the times.

3. *Maluit esse deum*: 'concluded to make a god of me.' When the artificer found the *inutile lignum* unfit even for a stool to sit upon, he made a god of it. This is satire indeed upon the mythology of his country.

4. *Dextra:* the image held a cane or club in its right hand, and a crown or bunch of reeds was fastened on its head, which by rattling frightened away the birds.

6. *Novis:* Mæcenas had lately built a palace and laid out extensive gardens on the Esquiline Hill, formerly the common burying-ground for slaves and other poor.

7. *Angustis ... cellis:* the bodies of the poor were in times past brought here from their narrow cells, or huts, by their fellow slaves.

10. *Pantolabo:* Pantolabus and Nomentanus were both still living; but as they had squandered away their estates in dissipation, Horace appoints a burial-place for them with the lowest of the rabble.

11. *Cippus:* when ground was set aside for any use, it was customary for the dimensions to be marked on a pillar set up, for the purpose, on its margin. In this instance, the dimensions marked on the *cippus* were one thousand feet in front and three hundred in depth towards the field; with the additional clause that this ground should never revert to the heirs of the estate.

12. *Hæredes ... sequeretur:* 'that this burying-ground should never revert to the heirs of the estate.'

14. *Quo ... agrum:* 'from which, but lately, men beheld the field deformed and white with human bones.'

16. *Quum ... animos:* 'although thieves and beasts of prey, accustomed to infest this region, were not so vexatious to me as those hags, who by their enchantments and poisons disturb the minds of people.' After *quantùm,* understand *veneficæ sunt.* Priăpus uses the present tense, although speaking of the state of things on Esquiliæ prior to the improvements recently made by Mæcenas; or perhaps at the time of their commencement.

24. *Cum Saganâ majore:* 'with Sagăna the elder.' There were two sisters of this name.

30. *Lanea:* the image 'of wool' represented the person whom the sorceresses favored; that 'of wax,' the intended victim of the charm. The waxen image melted, as indicative of their conquest over the person it represented.

31. *Servilibus ... modis:* 'in a servile posture, and as if already about to perish.'

36. *Mentior at si quid:* 'but if I misrepresent anything.'

38. *Pediatia:* to express his contempt for the effeminacy of Pediatius, Horace gives him the feminine gender.

41. *Lupi ... colubræ:* 'the hair of a wolf and the tooth of a spotted snake.'

44. *Voces ... duarum:* 'at the words and actions of these two Furies.'

46. *Diffisâ:* the wood, not being perfectly dry, was split by the heat of the fire with a loud crack, which frightened the witches, and they ran off in great terror.

48. *Incantata lacertis vincula:* 'enchanted bracelets.' Canidia lost her teeth, and Sagăna her false hair and bracelets.

SATIRE IX.

The class of impertinent obtruders described, and most happily hit off, in this satire, is too numerous to be unknown to any, and too great a nuisance not to be detested by all. The poet gives a humorous account of a fellow who accidentally met him in his walk, and whom he found it impossible to shake off.

1. *Viâ Sacrâ:* this was the street through which triumphal processions passed to the Capitol.

2. *Totus in illis:* 'wholly absorbed in them.'

5. *Suaviter . . . est:* 'pretty well, at present.'

6. *Quum . . . occupo:* 'when he would follow, "Is there anything you wish of me?" I ask.' *Num quid vis?* this was a form of taking leave, when one did not wish to appear too abrupt in quitting another.—*Occupo*, for *præoccupo*, i. e. I ask before he can begin a set speech at me.

7. *Nôris . . . sumus:* sc. *velim ut;* 'but he replies, "I wish you to be acquainted with me; I am a man of letters." '

10. *Puero:* 'to my servant boy.'

11. *Cerebri felicem:* 'happy of temperament.' He congratulates Bolānus, who was of a quick and irritable temper, on his faculty of getting rid of such fellows at once.

15. *Sed nil agis:* 'but you will not succeed.'

18. *Cubat is:* 'he lies sick,' or 'he is confined to his bed.'

20. *Iniquæ mentis:* 'dicontented.'

24. *Quis . . . canto:* 'who can dance more gracefully? and Hermogĕnes himself would envy my singing.'

28. *Omnes composui:* 'I have buried them all.'

29. *Sabella . . . urnâ:* 'which a Sabine fortune-teller predicted to me when a boy, the old woman having shaken her magic urn.' Letters and words were put into an urn, which was then well shaken; and the fortune was inferred from the arrangement these assumed on being thrown out.

33. *Quandocunque:* separated by tmesis; 'one day.'

35. *Ad Vestæ:* sc. *templum.*

36. *Respondere vadato:* 'to answer to his bail.' If he failed, he forfeited the penalty of his recognizance.

38. *Inteream . . . jura:* 'may I die, if I am able to stand advocate, or have any knowledge of the laws of the state.' This seems to be the meaning of *stare;* though several commentators consider it used in its literal sense, and understand the poet to say that he is unable *to stand* through a trial in a court of justice.

41. *Me, sodes:* 'me, I pray,' Horace replies, wishing to shake him off. *Sodes* is a contraction for *si audes.*

43. *Mæcenas quomodo tecum:* 'on what footing are you with

Mæcenas?' The fellow here lets out his object in thus pursuing Horace, namely, his desire to be introduced to Mæcenas.

44. *Paucorum sanæ:* 'he has few intimates, and is very judicious in his selection of them.'

46. *Secundas:* sc. *partes*; 'the second place.'

47. *Hunc ... omnes:* 'if you are willing to introduce me; may I die if you don't supplant all your rivals.' *Summôsses* for *summovisses*.

54. *Velis ... expugnabis:* 'you have only to wish it; with such merit you cannot fail of success.'

64. *Lentissima:* i. e. apparently without feeling.

69. *Tricesima sabbata:* 'the thirtieth sabbath.' The Jewish Passover commenced on the thirtieth sabbath of their year, which began on the first of September. This festival lasted eight days, and was kept so strictly on the two first and two last days, that it was unlawful even to speak of business or secular concerns.—*Vin':* for *visne*.

70. *Curtis Judæis oppedere:* 'to offend the circumcised Jews.'

72. *Hunccine solem tam nigrum:* i. e. "diem tam infaustum." Doer.

76. *Licet antestari:* 'will you witness the arrest?' This was addressed to Horace.

77. *Oppono auriculam:* 'I offer my ear;' i. e. to be touched. This was the form observed in taking a person to witness, as an admonition for him to recollect it. When a man had given bail in a court of justice, if he neglected to appear at the time appointed, he might be taken by force before the prætor, but not before some one had witnessed the arrest, who must do it voluntarily.

SATIRE X.

Lucilius had numerous admirers in Rome, who were greatly disobliged by the freedom and severity with which he was treated in the fourth satire of this book. Horace was determined to support his own judgment; and, instead of making an apology, justifies with all his strength what he before had said.

1. *Nempe ... Lucili:* 'it is true, I did say that the verses of Lucilius were unfinished;' i. e. I said so in Satire IV.

3. *At idem ... eâdem:* 'and yet he is praised in the same satire for chastising the city with much lively wit.'—*Sale defricuit:* 'rubbed with salt.'

6. *Laberi mimos:* 'the farces of Laberius.' These were full of broad humor.

14. *Ridiculum ... res:* 'even in things of much importance, ridicule often cuts more deeply and successfully than the strongest reasoning.'—*Acri:* sc. *argumento*.

16. *Illi:* 'those men.'—*Quibus ... viris est:* 'by whom the ancient comedy was written.'

17. *Hoc stabant:* 'relied on this.'

18. *Simius iste:* some ridiculous performer, commonly supposed to be Demetrius.

21. *O seri studiorum:* 'late in learning,' ignorant.—*Quine putetis:* 'how can you think.'

22. *Rhodio quod Pitholeonti:* 'which could be done by the Rhodian Pitholĕon.'

24. *Nota:* the mark showing the kind and the age of any wine. *Nota Falerni* means here 'Falernian wine.' Falernian wine was rough, and Chian soft.

25. *Quum versus . . . bilinguis:* 'I ask yourself whether, in poetry only, or also, when you have the difficult cause of an accused Petillius to plead, forgetting your country and Roman father, you would intermingle with your mother tongue words of a foreign language, after the manner of a double-tongued Canusian; while Pedius Poplicola and Corvinus labor their causes with such critical accuracy?' This question is calculated to show the absurdity of his adversary's commendation of the style of Lucilius, who considers it a great beauty in his writings that he intersperses Greek words with his Latin. Petillius was accused of having stolen a golden crown from the statue of Jupiter Capitolinus.

30. *Bilinguis:* the inhabitants of Canusium were a mixture of Greeks and Latins, and spoke the language of neither correctly, but a jargon made up of both.

31. *Natus mare citra:* 'born this side of the sea;' i. e. not in Greece, but in Italy.

36. *Turgidus . . . caput:* 'whilst bombastic Alpīnus murders Memnon, and describes the source of the Rhine as muddy,' or makes the river god with a head of mud. Alpinus had written a tragedy called Memnon, from the hero of it, whom our satirist represents as murdered a second time by the miserable description of his contest with Achilles, given by Alpinus. Another amusing blunder is exposed, where Alpinus represents the source of the Rhine, which flows from the glaciers of Mount St. Gothard, to be muddy!

37. *Hæc ego ludo:* 'I amuse myself by writing these satires.'

38. *Quæ . . . Tarpâ:* 'which will not be recited in the temple of Apollo for the palm of excellence before Tarpa as judge.' Augustus appointed five judges, of whom Metius Tarpa was one, to hear the pieces and distribute prizes for poetical excellence; and also to determine what pieces should be spoken on the stage. The recital was commonly in the temple of Apollo, built by Augustus, and furnished with a library.

40. *Argutâ . . . Fundani:* the construction is, O *Fundani, tu unus vivorum comis potes garrire libellos, argutâ meretrice Davoque eludente senem Chremeta.* This alludes to a scene in Terence's *Andria:* where an artful courtesan and Davus, a slave, dupe the miser Chremes.

43. *Pede ter percusso:* i. e. in iambics; called trimeter, in

which, there being three metres to each verse, the time was marked by three stamps of the musician's foot, one after each metre.—*Forte . . . ducit:* 'the spirited Varius conducts the manly Epic in a style that none can equal.'

46. *Hoc . . . minor:* sc. *genus scribendi:* 'this was the kind of writing which, after it had been in vain attempted by Atacinian Varro and certain others, I was able to follow with better success; though inferior to the inventor.'

48. *Inventore minor: Lucilio;* Horace acknowledged Lucilius to be the inventor of satire, and in that species of writing his superior.

50. *Hunc:* i. e. Lucilius.

54. *Non ridet . . . minores:* 'does he not laugh at the poetry of Ennius, as wanting in dignity?'

55. *Non ut . . . reprênsis:* 'not as superior to those censured.'

57. *Quærere . . . cœnatus:* 'to examine whether his own genius, or the difficult nature of the subjects he writes upon, has denied him more finished and more smoothly-flowing verses; as if any one, satisfied with this simply, the putting of anything into hexameters, should pride himself on having written two hundred verses before supper, and as many after it.'

63. *Capsis . . . propriis:* 'whom report makes to have been burnt with his own books and book-cases.' See Class. Dict.

66. *Quàm . . . auctor:* sc. *Ennius;* 'than Ennius, the author (writer) of a rude kind of poetry unknown to the Greeks.' *Auctor* cannot refer to Lucilius, the inventor of satire, as Heindorf and others have supposed; as the passage, after the words *sed ille*, does not agree with his character. *Auctor* means *scriptor;* and the passage refers to Ennius.

72. *Stylum vertas:* i. e. invert the *stylus* to erase words with the flat end, so formed for the purpose of erasing, and smoothing the wax on which they wrote.

75. *Dictari:* i. e. be dictated by schoolmasters to their pupils in petty schools. Before the art of printing was invented, as the work of transcribing was slow, the copies of books were scarce; and teachers read aloud to their scholars such passages as they wished them to write down and commit to memory.

76. *Nam satis . . . dixit:* 'it is sufficient for me if the knights applaud, as said the bold Arbuscŭla, when hissed off the stage, despising the rabble.' She was a celebrated comedian.

78. *Cimex:* 'disgusting.'

79. *Absentem:* sc. *me.*

82. *Octavius:* this was an eminent poet and historian. Augustus had ceased to be called Octavius.

84. *Ambitione relegatâ:* 'free from all arts to gain favor.'

88. *Quibus . . . velim:* 'whom I hope these my writings, such as they are, may please.'

92. *Puer:* 'secretary;' add this satire to what I have before written on this subject.

BOOK II.

SATIRE I.

This satire contains a dialogue between Horace and Trebatius, an eminent counsellor and a distinguished scholar. The poet asks the advice of Trebatius, who counsels him to give up the writing of satires, as calculated to render him odious; and to celebrate the achievements of Augustus. Horace refuses to follow his advice, saying that he was not qualified for so high a subject; but that he must write something, and as he liked satire, and as no one had any right to be displeased with him for satirizing vices, if he lived correctly himself, he should go on writing in this way.

4. *Deduci posse:* 'could be spun out.'

7. *Ter . . . Tiberim:* 'having anointed themselves, let them swim thrice across the Tiber.' This prescription is very properly given in the imperative mode.

16. *Scribere:* 'describe and praise.'

17. *Scipiadam . . . Lucilius:* 'as discreet Lucilius praised Scipio for these virtues;' i. e. Scipio Africanus.

20. *Cui . . . tutus:* 'whom if you caress unskilfully, he resents it, and is wholly inaccessible.' A metaphor taken from spirited horses, which are pleased to be caressed by a skilful hand, but wince and kick if handled clumsily.

24. *Saltat . . . lucernis:* 'Milonius falls to dancing as soon as his head gets heated with wine, and the lamps appear to him double.'

26. *Ovo prognatus eodem:* i. e. Pollux.

29. *Nostrûm melioris utroque:* 'who can do more than both of us,' in this kind of writing.

33. *Veluti descripta:* 'as if painted.' Events in persons' lives were often painted, and consecrated in a temple to some god. Such a piece was called *tabella votiva.*

34. *Sequor hunc:* by a satirical imitation of Lucilius, who often digressed into remarks about himself, Horace here gives an account of his own extraction.

39. *Sed hic . . . animantem:* 'but my pen shall never wantonly attack any living being.'

44. *At ille, qui me commôrit, flebit:* 'but he, who shall irritate me, will repent it.'

46. *Insignis:* i. e. held up to ridicule by me.

47. *Urnam:* the judges cast their votes of acquittal or of condemnation into an urn.

48. *Albuti:* this Albutius is said to have poisoned his own wife.

49. *Turius:* a revengeful magistrate, who commonly threatened his enemies with the loss of their suit if it came before him.

51. *Sic collige mecum:* 'infer with me from what follows.'

53. *Scævæ . . . nepoti:* 'to profligate Scæva.' This was an unprincipled spendthrift, who was said to have poisoned his own mother, because she lived longer than he wished.

57. *Ne longum faciam:* 'to be short.'

60. *Ut sis vitalis metuo:* 'I fear that you are not long-lived;' i. e. that you are not in the favor of the great.—*Ut metuo:* see Lat. Gram. R. LX. Obs. 7.

62. *Frigore te feriat:* 'may chill you to death by a look.'

65. *Qui:* Scipio Africanus.

67. *Ingenio offensi:* 'offended by the satirical vein' of Lucilius? Metellus and Lupus were satirized by Lucilius.

68. *Atqui . . . amicis:* 'but he attacked the nobles and the people tribe after tribe; in short, he spared virtue alone and virtue's friends.'

69. *Tributim:* i. e. "per singulas tribus." Doer.

70. *Uni æquus virtuti:* 'sparing virtue only.'

71. *Quin . . . soliti:* 'and yet this brave Scipio, and this mild and wise Lælius, when they retired in private from the vulgar and the scene of public life, were wont to unbend and to sport with Lucilius without restraint, while their dinner of herbs was cooking.'

77. *Illidere dentem:* 'to fasten his teeth;' alluding to the fable of the viper and the file.

79. *Diffindere:* 'refute.'

83. *Si quis mala:* the term *mala*, in the law just cited by Trebatius, means 'slanderous,' 'libellous;' which Horace perverts to 'badly made;' having nothing to answer seriously.

86. *Solventur risu tabulæ. . . . abibis:* 'the indictment will be quashed with a laugh, and you acquitted.'

SATIRE II.

The advantages of temperate living, in its effects both on the body and the mind, are set forth in this satire with much truth and simplicity. They are represented as coming from an unlettered peasant, who delivers them without affectation, as the result of his own experience and observation.

1. *Boni:* 'my good friends.'

2. *Ofellus:* Horace, being an Epicurean, has very judiciously put these remarks into the mouth of Ofellus, a countryman of sound sense and practical wisdom.

3. *Abnormis . . . Minerva:* 'a philosopher unshackled by rules, and with an uncultivated genius.'

5. *Acies:* 'the eye.'

7. *Impransi:* i. e. *non inter magnificas epulas.*

11. *Assuetum Græcari:* 'accustomed to indulge in Grecian games.'—*Seu pila . . . agit:* 'whether the swift tennis-ball, or the quoit tempts you, the interest of the game insensibly beguiling the severe exercise of it.' The meaning is, If you prefer tennis, play at that; or if you like quoits better, throw the quoit; or do anything that will give exercise to the body, and you will not want an appetite, or require delicacies.

13. *Cedentem:* 'yielding.'

15. *Sperne:* sc. *si potes.*—*Mella . . . diluta:* by hypallăge, for *Falernum melle dilutum.*

17. *Defendens:* 'protecting,' when the sea is boisterous, it protects the fishes from being caught.

20. *Pulmentaria:* 'delicious sauces.'

21. *Pinguem vitiis albumque:* 'bloated with luxury, and pale with disease.'

22. *Scarus . . . lagoïs:* the former was a fish, and the latter, a foreign bird, not known now; each a great delicacy.

25. *Vanis:* sc. *imaginibus:* 'by vain appearances.'

29. *Carne . . . patet:* the construction is, *Tamen quamvis illa* caro pavonis *nihil magis distat* [i. e. *nullo modo excellit, vel differt*] ab *hac carne* gallinæ, sed *patet te deceptum* esse *imparibus formis.*

31. *Unde . . . Tusci:* 'how can you distinguish by the taste whether this pike be from the Tiber, or the sea; whether it was caught between the bridges, or at the mouth of the Tiber?'—*Hiet:* for *sit,* 'may be:' or literally, 'may gasp.' Epicures pretended they could tell whether a fish were taken from the river, or the sea; and even that there was a difference between those caught up the Tiber, where the stream runs fast, and those taken near its mouth, where the water is more languid. Those caught between the Milvian and the Sublician bridges *(pontes inter jactatus)*, were esteemed the best; as the river was there most rapid.

37. *His:* i. e. to the mullets.

38. *Magnum:* sc. *mullum.*

40. *Coquite:* 'taint.'

41. *Putet:* 'are nauseous.'—*Mala copia:* 'hurtful plenty.'

44. *Pauperies:* 'cheap fare.'—*Vilibus:* 'cheap.'

45. *Haud . . . infamis:* 'it is not so very long ago that the table of the crier Gallonius was rendered scandalous by having a sturgeon served on it;' i. e. it was considered scandalous for one in the humble condition of Gallonius to indulge in such a luxury. This refers to the change in the taste of the community, which had let the sturgeon go wholly out of repute, and had adopted the mullet.

49. *Auctor . . . prætorius:* when Asinius Sempronius Rufus was candidate for the prætorship, he caused a dish of *young storks* to be served up for his guests. The people revenged the death of the poor birds by refusing the prætorship to their destroyer. The poet humorously styles him *prætorius.*

51. *Pravi docilis:* 'easily taught depravity.'

52. *Sordidus . . . distabit:* 'a mean and sordid manner of living will widely differ from a frugal one.'

56. *Est:* 'eats;' from *edo.*

58. *Licebit:* for *quamvis,* or *licet;* 'although.'

59. *Repotia:* 'a marriage feast;' given the day after the wedding, a repetition of festivity.

60. *Albatus:* the Romans always appeared in white togas on public occasions.—*Cornu ipse bilibri:* he is afraid to trust his servants or his guests with his oil flask; for fear they should use it too profusely. He keeps his oil in a horn that held two pounds, his whole stock, and pours it on (*instillat*) drop by drop (*ipse*) himself.

63. *Hâc . . . aiunt:* 'on this side presses the wolf, on that, the dog, as the saying is;' a proverbial expression when dangers threaten on either side.

65. *In neutram . . . miser:* i. e. neither in avarice, nor in prodigality.

66. *Dum munia didit:* 'whilst he assigns their duties.'

67. *Sævus:* 'too strict.'—*Simplex:* 'too negligent.'—*Unctam aquam:* 'greasy water.' Some understand perfumed water, as, in modern times, Cologne water is used for washing the face and hands.

72. *At simul . . . elixa:* 'but as soon as you mix boiled and roasted together.'

76. *Cœnâ . . . dubiâ:* 'from a various and costly supper;' where there is such a variety of dishes as to make one at a loss (*dubius*) which to use.

89. *Quòd hospes . . . consumeret:* i. e. because they had rather that a guest coming unexpectedly should eat part of it with them, though rather musty, than greedily to devour the whole at once whilst sweet.

93. *Quæ . . . humanam;* sc. *fama;* 'which charms the ear more sweetly than music;' i. e. fame, or reputation, does this.

98. *Jure, inquit, Trausius:* some rich, luxurious man is supposed to reply, "This kind of preaching will do very well for Trausius; but I have income and riches sufficient for three kings." Trausius was a sensualist and a spendthrift.

100. *Ergo . . . possis:* 'is there then no way in which thou canst better expend thy superfluous wealth?'

102. *Indignus:* 'not deserving to suffer privation.'

113. *Metato:* this farm, formerly the property of Ofellus, was among the confiscated estates, and had been 'measured out' to the veteran soldiers of Augustus, in the same manner as those of Virgil, Propertius, Tibullus, and others.

114. *Mercede colonum:* i. e. Ofellus hired the land that was formerly his own, and paid a price for the same to Umbrĕnus, to whom it fell in the distribution of the lands.

115. *Temerè:* 'without good reason.'—*Luce profestâ:* 'on a working day.' Ofellus retains his cheerfulness, after his reverse of fortune; and is here represented as giving to his children an account of his mode of living, when he was in good circumstances, and

lord of the farm he now cultivates for another. "Even then," he says, "I did not on a working day, without some good reason, indulge in eating anything better than greens with a hock of smoked bacon." But if a friend came to visit him, he always had something to set before him, and then they indulged in a social glass after dinner, according to their inclination.

121. *Duplice:* "intellige ficus bifidas; ficus enim in duas partes divisæ siccabantur, et tunc aridæ in mensâ secundâ apponebantur." Doer.

122. *Cuppâ . . . magistrâ:* i. e. to drink as he pleased, without restraint. The Romans commonly had a drinking master, or king of the feast, who prescribed the rules by which they were to drink. Here the wine-cask was the only master, and it gave to each what he pleased to drink. There are various readings; as *culpâ* and *cupâ;* and various glosses to this passage.

127. *Nituistis:* 'have you fared.'—*Ut:* 'since.'—*Novus incola:* i. e. Umbrēnus.

SATIRE III.

This satire, written by way of dialogue, is intended to show that all mankind are either madmen or fools. Horace had retired into the country during the *Saturnalia.* Damasippus, a stoic philosopher, pays him a visit, and in conversation blames him for not writing and publishing something new, instead of remaining idle, or retouching his former works. The discourse, by an easy transition, turns upon Damasippus and his mode of life. This leads to an explanation of the doctrines of the stoics, and a justification of their dogmas. The various passions, which tyrannize over the human heart, are portrayed with inimitable skill. The whole conversation is interspersed with moral reflections and useful instruction.

2. *Retexens:* 'retouching;' 'correcting.'

5. *Saturnalibus:* the feast of Saturn commenced on the 15th and continued till the 21st of December, during which period there was an entire cessation from business.

6. *Nil est:* 'nothing is produced.'

7. *Immeritusque . . . poetis:* 'and the unoffending wall suffers, born under the malediction of gods and poets.' When the verses did not come to suit the poet, he would after a while get out of patience, and vent his vexation by striking the wall, or by scratching his head. See Book I. Sat. X. 71.

9. *Vultus:* sc. *tuus.*—*Minantis:* 'promising;' 'threatening to perform.'

10. *Vacuum:* sc. *te.*

11. *Platona Menandro, &c.:* these were books the poet is supposed to have brought with him.

15. *Vitâ meliore.* i. e. when your life was better employed.

17. *Tonsore:* the stoics cherished long beards, which Horace

humorously aims at by wishing the gods may grant Damasippus a barber.

18. *Janum ad medium:* there was a street crossing the Roman forum called *Janus:* the upper part of this was called *primus* or *summus Janus;* the middle of it, where business was principally transacted, was called *medius Janus;* and the lower part, *imus Janus.* Doer. The meaning is, 'after that my business was brokon up on exchange.'

21. *Vafer ille ... Sisyphus:* Damasippus says he was formerly a great *virtuoso,* and could search out curious specimens of art, and assign their value to them. Sisyphus was celebrated for his ingenuity. See Class. Dict.

23. *Millia centum:* sc. *sestertiûm.*

25. *Mercuriale:* 'a favorite of Mercury,' the god of merchandise.

28. *Novus:* sc. *morbus.*—*In cor ... dolore:* 'a pain in the side or head passing into the stomach of a poor fellow.'

30. *Quum fit ... urget:* 'when he becomes frantic and beats his physician.'

31. *Dum ... libet:* 'do but avoid this example (i. e. do not beat me), and rave as you please.'

33. *Siquid ... crepat:* 'if Stertinius speaks any truth.' He was a stoic philosopher, who wrote a great many books on the subject.

36. *Atque ... reverti:* 'and to return from the Fabrician bridge with my mind at ease.' The *Pons Fabricius,* a bridge crossing the Tiber, was the place he had chosen for drowning himself.

38. *Dexter stetit:* 'fortunately he was there;' i. e. Stertinius.

44. *Porticus et grex:* 'the portico and school.' This refers to the portico, στοὰ, where Zeno, the founder of the sect of stoics, gave his precepts. Chrysippus was an early and active disciple of Zeno.

45. *Autumat:* 'pronounce,' or 'consider.'—*Formula:* 'rule,' or 'definition.'

46. *Tenet:* 'includes.'

53. *Caudam trahit:* 'drags a tail;' i. e. is laughed at. Children often tie a tail, or something to drag, behind a person they wish to make ridiculous.—*Est genus ... timentis:* 'there is one kind of madness which fears things by no means deserving to be feared.'

59. *Serva:* 'take care;' i. e. see the ditch, or the rock before you.

61. *Quum Ilionam ... clamantibus:* 'when he represented Iliŏna sleeping, and slept on, though twelve hundred Catienuses cried out, *Mother, help me.*' In the play of Pacuvius, called the *Iliŏna,* Polymnestor, king of Thrace, who had married Priam's eldest daughter, Iliona, murders Polydōrus, Priam's youngest son, and leaves him unburied. The ghost of Polydōrus appears to Iliona in her sleep, informs her of what had happened, and entreats her to bury his body. Fusius, who took the part of Iliona, should

have awoke and sprung from his couch, when Catiēnus, in the character of Polydorus's ghost, called out in the words, *Mater, te appello*. But being intoxicated, he slept in good earnest; and neither Catienus, nor the whole audience of twelve hundred persons, could rouse him by joining in the cry, *Mater, te appello*. On account of her age, and the relation in which Iliona stood to Polydorus as an adopted child, she is styled *mother*. Some think that Pacuvius followed another fable, and that Polymnestor, by mistake, killed his own son for Polydorus.

68. *Quam presens Mercurius fert*: 'which propitious Mercury offers you?'

69. *Scribe decem a Nerone*: 'write a receipt for ten thousand sesterces from Nerius;' i. e. the banker of Perillius. He who borrowed money wrote a receipt for the sum borrowed in the banker's book; thus, "I have received so much of such a one's money from such a banker." When the money was paid, the receipt was erased. To do this was *rescribere*; see verse 76.—*Non satis est*: 'this receipt is not sufficient.'—*Adde Cicutæ . . . centum*: 'add the hundred clauses and forms of knotty Cicūta.' This was a practised old notary, who understood all the turns and technical forms of the law in relation to bonds. Hence he is styled *nodosus*. These forms are here called *tabulas centum*.

71. *Proteus*: sc. *Damasippus*; the parties are Perillius the lender of the money, Nerius his banker, and Damasippus the borrower.

72. *Malis ridentem alienis*: 'laughing with the cheeks of another;' a proverbial expression, rendered by some, 'as if his cheeks were not his own,' 'immoderately;' and by others, 'at his creditor's expense.'

74. *Insani est*: 'is the part of a madman.'

75. *Putidius . . . possis*: 'believe me, the brain of Perillius is much more addle, who loans you money, which you can never repay.'

76. *Dictantis*: i. e. ordering his banker to pay over.

77. *Audire . . . componere*: 'I command each one to attend and to arrange his robe.' Stertinius here begins to give his illustrations a wider range, and calls for attention. They whose dresses were not well arranged, were thought to be inattentive.

82. *Ellebori*: hellebore was administered for disordered minds.

83. *Nescio . . . omnem*: 'I know not but prudence would reserve for them the whole produce of Anticy̆ra;' where hellebore grew.

84. *Summam incidĕre sepulcro*: 'inscribed upon his monument the sum they received.' Staberius enjoined this upon his heirs, and as a penalty for a failure in this, they were condemned to entertain the people with a show of two hundred gladiators.

86. *Arbitrio Arri*: 'such as Arrius may direct.' Arrius was appointed by Staberius his executor.

87. *Sive ego*: Staberius is supposed to say this; 'whether I

have required this foolishly or wisely:' one may do as he pleases with his own.

88. *Ne sis patruus mihi:* 'blame me not;' i. e. be not severe with me, as uncles are.

103. *Nil agit . . . resolvit:* 'an example, that solves one difficulty by raising another, proves nothing.'

117. *Undeoctoginta annos natus:* 'seventy-nine years old.'

123. *Dis inimice:* 'odious to the gods themselves.

124. *Quantulum . . . porrigine:* 'for how little will each day diminish your hoards, if you begin to dress your coleworts with better oil, and your head, foul with scurf for want of combing?'

126. *Quare . . . undique:* i. e. if then, as you say, ever so little is sufficient for the wants of nature, why do you swear falsely, pilfer, cheat and plunder wherever you can?

132. *Argis:* 'at Argos,' where Orestes killed his mother.

141. *Splendida bilis:* 'rage.'

142. *Pauper . . . auri:* 'Opimius, poor amidst silver and gold hoarded up within.'

143. *Veientanum:* sc. *vinum:* this was the poorest wine in Italy.

144. *Campanâ trullâ:* 'from an earthen pot.'—*Vappam:* by *vappa* is meant stale wine; such as has lost its spirit and flavor.

152. *Men' vivo:* 'what, while I am alive?'—*Hoc age:* 'do this;' i. e. recover your strength by doing as I advise.—*Quid vis:* the patient asks, 'What would you have me do?' The physician replies.

155. *Hoc ptisanarium oryzæ:* 'this decoction of rice.'

156. *Octussibus:* 'sixpence;' an *as* was about three farthings.

160. *Cur, Stoice? Dicam:* 'why so, Mr. Stoic?—I will tell you.'

161. *Non est . . . acuto:* 'suppose the physician Craterus to have said, "This patient has not a disordered stomach;" is he then well, and shall he rise? He will say, 'no; because his side, or his reins, are affected with an acute disease.'

162. *Negabit:* sc. *Cratĕrus, medicus.*

164. *Immolet . . . Laribus:* 'let him sacrifice a hog to the propitious household gods;' i. e. for preserving him from perjury and meanness.

166. *Barathro:* 'to the gulf' of ambition, or extravagance.

168. *Dives antiquo sensu:* 'rich according to the estimate of former times.'

172. *Et ludere:* 'and lose at play.'

173. *Tristem:* 'anxious,' or 'thoughtful.'

175. *Nomentanum:* he was a spendthrift.—*Cicutam:* he was a miser.

180. *Uter . . . prætor:* 'which ever of you shall be made an ædile or a prætor,' may a father's curse light on him.

182. *In cicere . . . paternis:* 'would you, O madman, squander your fortune in largesses of peas, beans and lupines, that, elated with vanity, you may strut about in the circus, or have a brazen statue erected to you, when stripped of your lands and the for-

tune left by your father?' Some understand by *elatus*, 'lifted up,' or 'borne aloft,' as it was the custom with the populace to bear on the shoulders their favorites.

187. *Atrida cur vetas:* the poet wishes to show that ambition is no less madness than avarice; and makes Stertinius next arraign Agamemnon, with whom he holds the following conversation.

189. *Imperito:* 'I command.'—*Inulto:* 'with impunity.'

195. *Inhumato:* sc. *Ajace.*

197. *Mille ovium:* this is the answer of Agamemnon, who justifies his own conduct by assigning as a reason for his displeasure, that Ajax slew a flock of sheep, exclaiming that he was killing Ulysses, Menelaüs and Agamemnon.

205. *Adverso littore:* i. e. the port of Aulis, where the Grecian fleet was detained by a contrary wind.

208. *Qui species ... habebitur:* the construction is, *Qui capiet species alias* (alienas) a *veris, permixtasque tumultu sceleris*, is *habebitur commotus* secundam mentem.

213. *Stas animo:* 'are you in your right mind?'

216. *Rufam aut Rufillam:* 'my darling, my little darling;' or some such childish language. These words are written variously; *Pupam, Pupillam; Pusam, Pusillam,* &c.

223. *Cruentis:* sc. *rebus*, vel *spectaculis.*

225. *Vincet:* 'will prove.'—*Nepotes:* 'spendthrifts.'

227. *Edicit:* 'he gives out word.'

228. *Tusci:* the *Tuscus vicus*, or Tuscan street, was the residence of the most unprincipled and depraved part of the community.

229. *Velabro:* Velabrum was a street where oil-mongers, fish-dealers, &c. lived.

231. *Leno:* the pimp speaks for the whole company, offering their services and whatever they possessed.

233. *Juvenis:* the young spendthrift heir.

237. *Decies:* sc. *centena millia sestertiûm*, about 35,000 dollars.

238. *Filius Æsopi:* the son of Æsop the actor dissolved a pearl in vinegar worth a million sesterces, and drank it. This gave the idea to Cleopatra of doing the same with a pearl of still more value.

240. *Qui:* 'in what.'—*Ac si:* 'than if.'

243. *Gemellum:* 'twins,' in depravity.

245. *Quorsum ... notandi:* 'how are they to be ranked? Must they be marked with chalk, as sane; or with charcoal, as insane?'

246. *Ædificare casas:* 'to build paper houses.'

249. *Si ... amare:* 'if reason shall prove love to be more childish than these.'

250. *Trimus quale priùs:* 'such as you did formerly, when three years old.'

253. *Polemon:* this was a thoughtless rake, who happened one day, as he came from his scene of revelry, to pass by the school of Xenocrătes, and went in from curiosity. The philosopher ingeniously turned his discourse upon temperance, and recommended this virtue so strongly, that Polĕmon was struck by the

force of his arguments, tore off the garlands of flowers which he had worn at the banquet, and became so eminent a student of philosophy that he finally succeeded Xenocrates in his school.

256. *Impransi:* 'sober;' 'serious.'

258. *Amator . . . distat:* 'how does the discarded lover differ?'

264. *O here . . . vult:* 'O sir, a thing which has in itself neither measure nor wisdom, will not be controlled by reason and rule.' His slave comes up and makes this speech to him.

269. *Reddere certa sibi:* 'to render steady and fixed.'

271. *Picenis:* the apples which grew in the Picene territory were superior to others. The poet now refers to some of the silly and superstitious expedients practised by lovers to know whether one's passion would be successful; among which was the shooting of apple-seeds from the fingers. The hitting of the place aimed at in the ceiling was considered a good omen.

272. *Gaudes . . . fortè:* 'you are delighted if by chance you hit the place you aimed at in the room.'

273. *Feris:* a metaphor from a musical instrument to *strike out* a sound.

275. *Ignem gladio scrutare:* 'stir the fire with a sword;' meaning, increase the evil.

276. *Hellade percussâ:* 'having murdered his mistress Hellas.'

277. *Cerritus:* for *Cereritus;* struck with madness by Ceres.

279. *Cognata . . . rebus:* 'different names to the same thing.' Madness, folly and wickedness are considered the same thing by our poet.

280. *Siccus:* 'sober.'

281. *Lautis manibus:* i. e. his hands were washed, and prepared for some religious ceremony.

282. *Surpite* for *surripite:* 'save me, me alone, from death.'

284. *Nisi litigiosus:* 'unless he wished a lawsuit.' Masters who sold their slaves, were accustomed to warrant them; and it was necessary, in order to avoid litigation afterwards, to mention any defect a slave was known to have. In this case, the poet says, the master should 'except the mind,' when warranting the subject sound.

286. *Fœcundâ . . . Meneni:* 'Chrysippus makes this class belong to the numerous tribe of Menenius;' as if he were the head of a family of fools.

288. *Cubantis:* 'confined to his bed.'

290. *Tu indicis jejunia:* 'you appoint your fast.' Religious festivals were introduced by fasting.

297. *Dixerit . . . tergo:* 'whoever shall call me mad shall hear as much of himself, and shall learn to inspect the wallet that hangs on his back, out of sight.' This alludes to the fable that every man carries a wallet, containing the faults of others in the end before him, and his own in that behind his back.

302. *Agave:* in a fit of Bacchanalian fury Agave tore her son Pentheus in pieces, and carried his head about, as if it were that of a wild beast she had slain.

307. *Ædificas:* Horace was probably enlarging his country house.—*Longos imitaris:* 'you imitate the tall.'

308. *Bipedalis:* by humorously saying that he, though but 'two feet high,' was imitating tall men, Damasippus would imply that Horace ought not to imitate his superiors in his mode of living.—*Et idem . . . incessum:* 'and yet you laugh at the fierceness and majestic air of Turbo in arms, as too lofty for his size.' Turbo was a gladiator of very small stature.

323. *Teneas . . . tuis te:* 'O Damasippus, do keep yourself to your own affairs.'

SATIRE IV.

This satire consists of an amusing dialogue between the poet and one Catius, who pretends to be a great philosopher, and also to be profoundly versed in the science of cookery. But he becomes ridiculous by attaching so much importance to what is of little consequence; and more particularly by exposing his utter ignorance of the subject on which he discourses. The whole is a keen satire upon that class of men who place their supreme happiness in the pleasures of the table. This he considers an abuse of Epicureanism, in the refined forms of which he was himself a believer.

1. *Aventi . . . præceptis:* 'wishing to impress on my mind some new precepts,' which I have just learned.

3. *Anytique reum:* i. e. Socrates, who was accused by Anўtus.

7. *Sive . . . utroque:* 'whether this is by natural or artificial memory, you being wonderful in both.'

8. *Quin . . . peractas:* 'but that was just my care, in what way I should retain all these precepts in mind; since these are nice matters, and were expressed in nice language.'

12. *Longa . . . erit:* 'to such eggs as shall have a long appearance.' Catius very properly begins with the eggs, which form the first dish of the first course, and proceeds to the second course, or the fruit. The following precepts, given by Catius, are in general false and absurd.

13. *Ut magìs alma:* 'as more nourishing.'

14. *Ponere:* i. e. *apponere tibi*, 'to serve up for yourself.'

23. *Ante . . . solem:* 'which he has gathered from the tree before the sun has become scorching.'

26. *Mulso:* *Mulsum* is strong wine mixed with honey.

27. *Si dura . . . alvus:* 'if you are costive.'

29. *Et lapathi . . . Coo:* 'and sorrel steeped in white Coan wine.'

32. *Murice . . . peloris:* 'the peloris from the Lucrine lake is better than the murex from Baiæ. The *murex*, *peloris*, and *ostrea* are different kinds of shell-fish. *Misēnum* is a promontory of Campania.

37. *Carâ . . . mensâ:* 'to sweep off the fishes from a dear stall;' i. e. to buy them all at a great price.

38. *Ignarum . . . aptius*: 'not knowing which are best served up with sauce.'

41. *Carnem vitantis inertem*: 'of one loathing flabby meat.'

43. *Vinea*: 'the vine,' is good for fatting goats.

45. *Piscibus . . . palatum*: 'what the nature and age of fishes and birds might be, though much inquired into, was known to no palate before mine.'

47. *Nova . . . promit*: 'only produces new kinds of pastry.'

54. *Lino*: 'by being strained through linen.'

57. *Ima . . . aliena*: 'attracting foreign substances sinks to the bottom.' In fact, it is not the yolk, but the white of eggs, that clarifies wine.

61. *Flagitat*: sc. *potor*: some understand *stomachus*.—*In morsus refici*: i. e. to be restored to a fresh appetite.

65. *Muriâ*: 'with pickle.'

66. *Non aliâ . . . orca*: 'not other than that with which the Byzantian jar has been tainted.' This refers to the pickle or brine, in which the tunny fish caught near Byzantium is kept. *Putruit* conveys an idea of the strong, rancid smell imparted to the jar; though some understand it to imply that the fish itself actually dissolves in this pickle; as *orca* means both a fish and an earthen jar, so called from its resemblance in form to that fish.

68. *Stetit*: 'has stood some time.'

71. *Venucula*: sc. *uva*; 'the *venucula* grape is proper for preserving in pots.'

73. *Hanc ego . . . halec*: i. e. I first introduced the use of this Albanian grape with apples, and the sauce made of lees of wine and pickle.

75. *Incretum*: mixed and pounded together.

83. *Ten' . . . palmâ*: sc. *decet*: 'does it become you to sweep a floor of tesselated marble with a dirty broom?'

84. *Illota toralia*: 'dirty couches.'

86. *Illis*: i. e. not recollecting, that by how much the less expensive these things pertaining to cleanliness are, by so much the more reprehensible it is to be deficient here, than in things only to be expected at the banquets of the rich.

89. *Ducere . . . auditum*: 'to take me to hear the man himself.' This conclusion is a very amusing piece of irony.

SATIRE V.

This satire contains a dialogue between Ulysses and Tiresias, a famous blind prophet; and is designed to expose the sordid attempts of the degenerate Romans to enrich themselves by servilely courting and flattering wealthy old men, however mean and despicable might be their characters. Homer represents Ulysses as descending to the infernal regions to consult Tiresias on the events of his voyage. On his return to Ithăca, Ulysses

finds that Penelŏpe's suitors had plundered and wasted his property. As the predictions of Tiresias had so far proved true, Ulysses is here represented as having raised his spirit to consult him further, as to the manner of repairing his fortune. This satire contains the advice of the soothsayer.

1. *Præter narrata:* 'in addition to what you told me before.'

3. *Doloso:* sc. *tibi.*

10. *Turdus . . . illuc:* 'should a thrush or any delicacy be given you, send it quickly there.'

14. *Ante Larem:* i. e. even before your offering to your household god.

18. *Utne . . . latus:* 'that I may protect the side of a vile slave Dama?'

22. *Ruam:* for *eruam:* 'I may obtain.'

32. *Quinte:* when a slave obtained his freedom, he took the *prænomen* of *Quintus*, *Publius*, or the like.

36. *Cassâ nuce:* 'an empty nut;' any trifle.

38. *Fi cognitor ipse:* 'do you become his counsel.'

40. *Infantes statuas . . . Alpes:* Horace here ridicules two poets. One of them had called statues *infantine*, meaning that they were just made. The other represented Jupiter spitting snow upon the Alps.

45. *Validus malè:* 'in feeble health.'

46. *Sublatus:* 'raised;' referring to the custom of parents lifting up a child when born, if they wished to have it preserved. —*Ne manifestum . . . te:* 'that too obvious obsequiousness to bachelors may not expose you.'

53. *Sic tamen . . . versu:* the construction is, *Tamen sic ut rapias limis* oculis *quid prima cera secundo versu. Prima cera* signifies the first page of the will; in the first line of which was the name of the testator; and in the second, *secundo versu*, was that of the principal heir, which was followed by the names of the coheirs.

55. *Recoctus:* i. e. versed in the tricks of the law, having passed through the inferior offices, such as that of *quinquevir*, a kind of court bailiff.

59. *Aut erit, aut non:* 'will come to pass or not,' as I have predicted.

62. *Juvenis:* Augustus.

65. *Soldum:* for *solidum;* sc. *debitum;* 'the principal.' Nasica, anxious about a debt which he owed to Coranus, gives his daughter to him in marriage, hoping thereby to cancel the debt in this way. But he finds, on looking over the will of his son-in-law, no mention made of this; no legacy, as he expected.

74. *Ex testamento . . . elata:* 'according to her will was so carried out for burial.'

81. *Capite obstipo:* 'with head inclined,' in an obsequious manner, as a slave to listen to his master's commands.

92. *Sparge subinde:* throw out occasionally some such expression as this, *Ergo nunc, &c.*

98. *Nummo te addicere:* this signifies to sell for any little coin, just to answer the law, which required the form of a sale for *money* to render a transfer valid. The meaning is, should any one of the co-heirs, who is old, or not likely to live long, wish to buy any part of your portion, tell him you will assign it over to him, with pleasure, for any nominal sum that will answer the law.

SATIRE VI.

The poet, after expressing his contentment and his gratitude for the blessings he enjoys, contrasts the confusion, bustle, and vexatious business of the city, with the quiet and rational enjoyments of the country. To give weight to his arguments, he adds the fable of the town and the country mouse.

1. *Ita:* 'very.'

5. *Maiâ nate:* gains acquired by industry were ascribed to 'Mercury;' sudden and unexpected wealth to Hercules. See verse 13.—*Propria:* 'permanent.'

8. *Si . . . horum:* 'if foolish I put up no prayers of this kind.'

15. *Ingenium:* he prays to have every thing fat except his understanding.'

17. *Musâque pedestri:* 'plain, familiar poetry;' distinguished from prose only by *measure.*

19. *Quæstus:* 'a source of income' to Libitina.

20. *Matutine:* Janus was the god of time; hence he is styled 'father of the morning.'

23. *Romæ . . . rapis:* 'when at Rome you hurry me to become surety' for my friends.

24. *Urge:* 'make haste,' lest any one answer to the call of duty before you. This is the exhortation of the god to him.

27. *Postmodo . . . tardis:* 'after I have spoken, with a clear and distinct voice, what may cost me trouble afterwards, I then have to struggle with the crowd, and violence must be done to those in the way;' i. e. before he can get clear of the crowd after having become bail at the court.

31. *Ad . . . recurras:* 'if with your head full of nothing else, you must run back to Mæcenas.'

33. *Aliena negotia centum:* 'a hundred affairs of other people.'

34. *Ante secundam:* sc. *horam;* 'before eight.'

35. *Puteal:* the prætor's court was there.

38. *Cura:* 'be so kind as to cause' Mæcenas to sign these papers.

39 *Dixeris:* sc. *si;* 'if you say;' for 'if I say.'

42. *Duntaxat ad hoc:* 'at least so far as this.'

44. *Thrax . . . par:* 'is the Thracian gladiator a match for the Syrian?'

48. *Noster:* sc. *Horatius.*—*Unâ:* 'with Mæcenas.'

49. *Omnes:* sc. *dicunt.*

55. *Si quidquam:* sc. *audivi.*—*Triquetrâ:* 'in Sicily;' so called from its three promontories.

59. *Misero:* sc. *mihi.*—*Non sine votis:* 'not without aspirations' such as these.

63. *Pythagoræ cognata:* Pythagŏras imagined there was a resemblance between the nature of the human body and that of a bean. He therefore forbade his followers to eat beans; lest they should eat likewise some of their relations, who, in the changes of transmigration, might have become beans.

65. *Meique:* 'and my friends.'

68. *Calices inæquales:* 'glasses of unequal sizes;' to suit his guests, as they might prefer.

67. *Libatis dapibus:* i. e. on what may be left after my friend and I have dined. A portion was first offered in *libation* to the household gods.—*Vernæ* were slaves born in the family, and, being usually more indulged than others, they became more pert.

72. *Nec . . . saltet:* 'nor whether Lepos dances well or not.' Lepos was a celebrated dancer of the day.

75. *Usus rectumne:* 'utility or virtue.'

82. *Asper . . . animum:* 'frugal and sparing of his earnings, yet so as to open his parsimonious bosom in acts of hospitality.'

87. *Tangentis malè:* 'scarcely deigning to touch.'

88. *Pater ipse domûs:* i. e. the mouse which gave the entertainment.

89. *Esset ador loliumque:* 'kept eating spelt and darnel.' By *ador* is meant a coarse kind of grain.

94. *Sortita:* 'inheriting from nature.'

103. *Canderet:* 'glittered.'

108. *Vernaliter:* 'like an attentive servant.'

SATIRE VII.

The design of the Saturnalia was to represent that equality that existed among mankind in the primitive ages, under the reign of Saturn. Hence, during this celebration, slaves were allowed great freedom, and would, and could with impunity, say what they pleased. Horace, in this satire, introduces his slave Davus as taking advantage of this season of licensed equality to tell him of his faults. Davus maintains that the wise man alone is free, who is not held in bondage by any vice, or a slave to any passion. His reasoning is so just, and the truth is pressed home so closely, that Horace, unable to answer, or to bear it any longer, stops him by threats.

4. *Ut vitale putes:* 'so that you need not think me short-lived.' There was a vulgar prejudice prevailing, which continues even

to the present day, that a person pre-eminent for gifts and virtues was not long for this life. Davus thought he was not so remarkably good as to give any apprehension of this kind.

6. *Et urget propositum:* 'and persevere in their wicked course.'

10. *Clavum:* 'his dress.'

14. *Vertumnis . . . iniquis:* i. e. born under the frowns of Vertumnus. This divinity presided over the changes of the year, and of the visible creation, and was represented under various forms; hence used in the *plural.*

15. *Justa:* i. e. which he had brought upon himself.

17. *Mercede . . . pavit:* 'he kept a man on day wages.'

19. *Ac prior . . . laborat:* 'and more tolerable than the former (Priscus), who struggles now with a straight, and now with a lax cord;' i. e. who sometimes struggles with his passions, and sometimes yields to their violence.

28. *Romæ:* 'when at Rome.'

30. *Ac, velut . . . eas:* 'and, as though you always go out to sup on compulsion.'

33. *Serum . . . prima:* 'late in the day, at the first lighting of the lamps.'

34. *Oleum:* 'essence,' 'perfume.' Doëring thinks oil for the lamp to light him to the palace of Mæcenas is meant.

36. *Milvius et scurræ:* who came expecting to sup with him.

37. *Dixerit ille:* 'Milvius will say.' The buffoons express their disappointment by many abusive remarks among themselves. Davus supposes Milvius to go on thus: 'I confess that I am easily led away by my stomach; I raise my nose at a savory smell.'

42. *Quid . . . deprênderis:* here Davus takes up the discourse in person, and, addressing his master, says, 'What if you are found to be a greater fool even than myself, who was bought for five hundred drachmas?'

50. *Minor:* 'subject to.'—*Vindicta:* the rod with which the prætor touched the head of those who received their freedom. The prætor might make the body free; but wisdom alone could free the mind.

53. *Sive vicarius:* the head slave was called *atriensis;* the others, who were under him, *vicarii.*

59. *Responsare:* 'to resist;' i. e. has courage to oppose.

60. *Teres atque rotundus:* 'smooth and round.' Our defects are so many inequalities which wisdom rubs off.

61. *Per leve:* 'on account of its smoothness;' a figure taken from a globe.

65. *Gelidâ:* sc. *aquâ.*

66. *Non quis:* 'thou canst not;' *quis* from *queo.*

67. *Dominus non lenis:* 'an unrelenting master;' meaning his passions.

68. *Versatque negantem:* 'and urges you on against your will.'

69. *Pausiacâ:* Pausias was a celebrated painter.

70. *Fulvi:* Fulvius, Rutŭba, and Placideiānus were gladiators, whose combats were sketched in a rude manner upon the places where they exercised.

74. *Nequam . . . audis:* 'I am considered a knave and a loiterer; but you are called a connoisseur, and a fine judge of ancient works of art.'—*Audis:* 'you hear' yourself called.

76. *Nil ego:* 'I pass for a worthless rascal.'—*Tibi . . . opimis:* 'do thy great virtue and self-control resist the allurements of a rich supper?'

80. *Quæ . . . nequeunt:* 'which cannot be had for a small sum.'

81. *Inamarescunt:* 'begin to pall.'

82. *Illusique pedes:* 'and your tottering feet.'

84. *Strigili:* by hypallăge, for *mutat strigilem furtivum uvâ.*

92. *Opera . . . nona:* for *operarius nonus;* i. e. or you shall be sent, the ninth slave, to work on my Sabine farm. Horace had eight there already.

SATIRE VIII.

Nasidiēnus, an ostentatious, but miserly knight, gave an entertainment to Mæcenas, of which this satire contains a humorous account, related by Fundanius, one of the guests.

1. *Ut . . . beati:* 'how did the supper of wealthy Nasidienus please you?'

2. *Nam . . . die:* 'for when I sent requesting your company at my table, you were said to be there drinking from noon.' When the Romans wished to indulge longer at table than usual, they dined at an earlier hour than was customary.

6. *Leni . . . Austro:* if taken in *Austro fervente,* the flesh soon became rancid; if in *leni Austro,* it would be tender.

14. *Procedit:* Hydaspes brings forward the wine with the same slow and stately step that a Grecian girl bears the sacred ensigns of Ceres.

15. *Alcon:* sc. *sequitur ferens.*

18. *Unâ:* sc. *tecum:* 'together with you.'

19. *Nôsse laboro:* 'I am impatient to know.'

20. *Summus ego:* the table was in the form of a semicircle. Around the circular part of it were placed three couches, on each of which reclined three persons. On the first were Fundanius, Viscus, and Varius. On the second, or middle one, which was the place of honor, were Mæcenas and his two friends that he brought with him, *umbræ,* Vibidius and Balătro. On the third were Nomentānus, the host Nasidiēnus *ipse,* and Porcius. There was a passage for the attendants between each two of the couches.

23. *Umbras:* persons not invited by the host, but coming with a guest, were called *umbræ.*

28. *Dissimilem noto:* 'unlike what was common to them.'

29. *Passeris:* 'of a flounder.'

30. *Ingustata:* 'such as had never been tasted.'

32. *Ab ipso . . . meliùs:* 'you will learn best from him.'

34. *Damnosè:* i. e. unless we drink this eternal talker dumb.

39. *Invertunt . . . tota:* 'empty whole jars of wine into Alliphanian cups.'—*Alliphanis:* sc. *poculis:* made at *Alliphæ.*

40. *Imi:* the host and his two parasites were on the lowest couch. They spared the bottles on their side.

46. *Garo . . . coquitur:* 'with the pickle of Spanish mackerel, and with wine of this country, five years old, poured in when the sauce was boiling.'

48. *Cocto:* 'when boiled.'—*Chium* vinum *sic convenit illi cocto, ut non ullum aliud magìs hoc.*

50. *Quod . . . uvam:* 'which by its sharpness has turned the Methymnean wine;' i. e. Lesbian wine.—*Uvam* for *vinum.*

53. *Curtillus:* sc. *monstravit incoquere:* Curtillus was a celebrated epicure of the day.

54. *Aulæa:* the curtains, or canopy over the table, to prevent the falling of dust upon it.

58. *Rufus:* the surname of Nasidiēnus.

64. *Suspendens omnia naso:* 'making a joke of the whole.'

67. *Tene:* sc. *num æquum est?* addressed to Nasidiēnus; 'is it right for you, racked with solicitude, to be tortured with every species of anxiety, that I may be splendidly entertained, &c.'?

72. *Agaso:* 'a groom,' implying that Nasidiēnus had taken his grooms from the stable to attend at dinner. His speech is a satire upon the dinner. The bread was burnt; the sauce badly made, and the servants taken from the barn; yet Nasidiēnus takes all in earnest, and breaks forth in grateful expressions to Balatro.

77. *Soleas:* the slippers were put off on reclining at table.

82. *Non dentur:* the servants were slow in furnishing the wine.

83. *Fictis rerum:* 'on feigned pretences,' not to offend their host.—*Balatrone secundo:* 'Balatro seconding the joke.'

84. *Nasidiene . . . frontis:* 'you return, good Nasidienus, with quite another countenance.'

91. *Sine clune:* these ringdoves were probably bought cheap; since the rumps, the most delicate part, were so tainted as to be unfit for the table.

92. *Si non causas:* their talkative host became so vexatious in praising and descanting on everything, that they were glad to escape both from him and his entertainment.

EPISTLES.

BOOK I.

EPISTLE I.

This epistle is addressed to Mæcenas, who, it would seem, had been urging our poet to resume his lyre, and to produce more odes. The substance of his reply is, that he had become too old to indulge any longer in these trifles; that the study of philosophy, of truth, and of duty, was more becoming his years, and better suited to his taste. He likewise intimates that he had already gained some reputation as a lyric poet, which it was not worth his while to risk by any further efforts in this way.

1. *Primâ . . . ludo:* the construction is, O *Mæcenas, dicte mihi primâ*, et *dicende summâ Camænâ, quæris includere iterum* in *antiquo ludo me, satis spectatum, et jam donatum rude.*

2. *Donatum jam rude:* 'already honorably discharged.' When gladiators had for a long time acquitted themselves honorably, they were presented with the *rudis*, a kind of rod, and excused from further performance in public.

4. *Vejanius:* he was a famous gladiator, who had obtained a discharge, and retired into the country to avoid further exposure to danger on the *arena.*

6. *Exoret:* 'ask for his life,' which depended on the will of the spectators.

9. *Et ilia ducat:* 'and become broken-winded.'

13. *Quo me . . . tuter:* 'under what leader, under what sect, I take shelter.' By *lare* we may understand 'family,' or 'sect of philosophers.'

14. *Nullius . . . hospes:* 'bound to swear to the tenets of no leader, wherever the gale carries me, I am borne a guest.'

32. *Est quâdam prodire tenus:* 'it is lawful to go to a certain extent.'

44. *Devites:* 'you try to escape.'

47. *Ne cures . . . vis:* 'are you unwilling to learn, to hear, and to trust to the guidance of one wiser than yourself, that you may cease to care for those things which you now admire and long after?'

48. *Meliori credere:* 'to hearken to one wiser than yourself.'

50. *Magna . . . Olympia:* 'disdains to be crowned at the Olympic games.' Supply *certamina*, which is governed by *secundum*, or *quod ad*, understood. The idea is; Who would not prefer to be crowned at the Olympic games, could he without toil and danger

obtain this honor, to being a village champion in petty contests?

59. *Plebs:* 'a plebeian.'—*At pueri ludentes:* this passage is supposed to refer to a game at ball, in which he who made the fewest failures was styled king.

62. *Roscia:* i. e. the law of L. Roscius Otho which assigned to the knights at the theatres and public games fourteen rows of seats next to the orchestra.

65. *Qui:* sc. *suadet.*

68. *Responsare:* 'to oppose.'

77. *Conducere publica:* 'in farming the public revenues.'

78. *Crustis . . . avaras:* 'by little favors would gain over covetous widows.'

86. *C as . . . fabri:* 'workmen, you will carry your building materials to *Theanum.*' This was a beautiful city of Campania.

87. *Lectus . . . est:* i. e. is he married?

91. *Quid pauper?:* 'how is it with the poor man?'

101. *Insanire . . . me:* 'you think me affected with the current madness.'

EPISTLE II.

Horace, having in his retirement read Homer with unusual care and attention, writes to his friend Lollius at Rome his reflections on this great poet. He avails himself of the occasion, while speaking of the morals contained in the poem, to set forth the worth and importance of wisdom and virtue.

2. *Declamas:* i. e. *dicendi arte exerceris.*

7. *Barbariæ . . . duello:* sc. *genti;* 'to have been involved in a protracted war with a foreign nation.'—*Collisa* literally means, 'dashed against.' The Greeks, and, after their example, the Romans, called all nations, except their own, *barbarians;* which is equivalent to *foreigners.*

9. *Antenor:* Antenor recommends the restoration of Helen, and thus to remove the cause of the war.

31. *Ad strepitum . . . curam:* 'and by the sound of the harp to lull their cares to sleep.' *Cessatum,* for which there are various readings, is a supine; *cessatum ducere,* 'to soothe,' 'to put to rest.'

34. *Curres hydropicus:* 'you will run when seized with the dropsy.' Running was prescribed for the dropsy by Celsus and others.

38. *Si quid est animum:* 'if anything preys upon the mind.'

EPISTLE III.

In the year of Rome 731, Tiberius was sent with an army into Dalmatia. Julius Florus, to whom this epistle is addressed, at-

tended him in this expedition. Tiberius continued regulating affairs in the East, till he was ordered by Augustus into Armenia. It was at this time that Horace wrote this epistle to Florus, describing the route of Tiberius through Thrace, and requesting to be informed on various subjects of public and private nature. He also advises Florus to be on good terms with Munatius, between whom there had been some misunderstanding.

6. *Quid . . . struit:* 'in what literary labors is the studious train engaged?' The attendants and companions of Tiberius in this expedition were literary men, *studiosa cohors*, 'studious retinue;' *operum* is governed by *quid*.

9. *Titius:* Titius Septimius was a Roman knight of taste and talents, who was about to publish his poetic works; *Romana brevi venturus in ora*.

10. *Non expalluit:* 'feared not.'

12. *Ut valet?:* 'is he well?'

13. *Auspice Musâ:* 'with the aid of the Muses.'

17. *Scripta . . . Apollo:* i. e. the writings deposited in the library in the temple dedicated to Apollo on mount Palatine.

19. *Cornicula:* sc. *sicuti:* referring to the fable of the jackdaw dressed in the feathers of other birds.

30. *Si tibi . . . Munatius:* 'whether you have as much regard for Munatius as you ought to have.' There appears to have been some misunderstanding between Florus and his friend Munatius.

EPISTLE IV.

The poet Tibullus, to whom this ode was addressed, was a Roman knight of fortune, taste, and elegance. He espoused the cause of liberty with Brutus, and had suffered in his estate in consequence; as his lands were among those confiscated. Four books of elegies are all that remain of his works. These for sweetness and pathos are hardly surpassed by anything in the language.

1. *Nostrorum sermonum:* 'of my satires.'

2. *In regione Pedanâ:* 'in the region of Pedum,' a town of Latium, where Tibullus had a villa.

3. *Cassi Parmensis:* 'Cassius of Parma.' He valued himself on the fertility of his genius; and regarded the number of verses he could write in a given time, rather than their excellence. This is raillery in Horace.

13. *Supremum:* the Epicureans inculcated this maxim, that every day was to be enjoyed as if it were the last. Then, if another were given, it would be considered a gratuity, and be the more gratefully received.

EPISTLE V.

In this epistle Horace invites Torquātus to sup with him on Cæsar's birthday. He promises a homely entertainment, but a hearty welcome.

1. *Archiacis . . . lectis:* there was one Archias, well known as the manufacturer of the cheaper kind of beds. They were shorter than the more costly kinds.

3. *Supremo . . . manebo:* 'I shall expect you at my house, Torquatus, about sunset.'

4. *Iterum Tauro:* sc. *consule;* 'in the second consulship of Taurus.'

6. *Arcesse . . . fer:* 'either send for it, or obey the commands I impose.'

9. *Moschi:* Moschus was an orator of Pergămus, whose defence Torquatus had undertaken against a charge of poisoning some one.

12. *Quo . . . uti:* sc. *prodest;* the construction is, *si non conceditur uti fortunâ, quo mihi* prodest? 'if I am not allowed to enjoy good fortune when it comes, what good does it do me?'

14. *Assidet insano:* 'is next to a madman.'

20. *Solutum:* sc. *curis.*

25. *Eliminet:* for *evulget, effutiat.*

27. *Et . . . detinet:* 'and Sabinus, unless a prior engagement to supper, or a more agreeable companion detains him.'

28. *Umbris:* 'uninvited guests.'

29. *Olidæ . . . capræ:* i. e. a strong scent.

EPISTLE VI.

In this epistle Horace shows to his friend Numicius the folly of extravagant and ill-timed admiration. He shows that happiness does not consist in a love of the marvellous; or in the indulgence of a taste for novelty; but in a virtuous life, and a mind elevated above the influence of admiration or surprise.

3. *Et decedentia . . . momentis:* 'and the seasons retiring at fixed periods.'

7. *Ludicra quid:* i. e. what do you think of public shows, of applauses, and of the honors conferred by the Roman people? in what manner are they to be regarded? with what feeling and look, do you think?

10. *Pavor:* 'disquietude of mind.'

15. *Æquus iniqui:* sc. Vir *æquus* ferat nomen *iniqui*

22. *Mutus:* "homo ignobilis, uxoris dote dives factus, quicunque demum fuerit." Doer. One of no rank or eloquence, who has not risen by his own talents or industry, but by his wife's fortune.—*Et indignum . . . illi:* 'and, what would be shameful to

happen, since he is of humbler origin, lest he should be a subject of envy to you, instead of you being so to him.'

25. *Quum bene:* the purport of the whole passage is this: Time will bring hidden things to light, and will bury the conspicuous in oblivion. Though you now glitter in the walks of fashion, you must soon go where Numa and Anchus have gone.

31. *Virtutem verba putes:* 'do you think virtue consists merely of words?'

34. *Totidem altera:* 'another thousand talents.'

37. *Regina pecunia:* 'sovereign money.'

38. *Ac . . . Venusque:* 'Persuasion and Venus grace the man of wealth.'

51. *Trans pondera:* i. e. who may remind you to extend your hand in salutation across the loaded wagons, &c. in the crowded streets.

52. *Hic . . . Velinâ:* suppose the slave to jog his master, and to say, 'this man has great influence in the Fabian tribe, and that one in the Velinian.'

56. *Lucet:* 'it is daylight.'

61. *Crudi tumidique:* 'with stomachs full and overloaded.'

62. *Cærite cerâ:* the inhabitants of *Cære*, having been admitted to all the privileges of Roman citizens, forfeited them by a revolt. They afterwards submitted, and received the rights of citizenship, except the right of voting, of which they were deprived. When any one afterwards forfeited his right of voting, he was said to be placed in the register of the *Cærites*.

EPISTLE VII.

On retiring into the country, Horace had promised his patron that he would return in five days. But after spending the whole month of August, he writes this epistle to Mæcenas, by way of apology for breaking his engagement. The natural and easy manner in which Horace excuses himself to his illustrious friend, shows that it is possible to enjoy the favor of the great without sacrificing one's independence, or descending to servility.

2. *Sextilem:* the Romans began their year in March, the sixth month from which was called *Sextilis*. Afterwards it took the name of Augustus, *mensis Augustus;* as that before it did of Julius Cæsar, *mensis Julius*.

5. *Ficus prima:* the hot, unhealthy season, with its fatal effects, is briefly and beautifully expressed by the ripening of the fig, and the funeral procession.

6. *Designatorem:* the person who had the care of marshalling funeral processions was called *designator*, 'the undertaker.'

12. *Contractus:* 'snug in his apartment,' he will indulge in reading. There are various glosses on this passage.

14. *Calaber:* i. e. any rustic host. Horace was himself a Calabrian, and this circumstance increases the humor of the following dialogue.

16. *Benignè:* 'I thank you kindly.'

21. *Hæc . . . annis:* i. e. this profuse generosity always has, and always will make men ungrateful.

22. *Vir . . . paratus:* 'a good and wise man says that he is prepared for the deserving;' i. e. he is prepared to bestow favors on those who deserve them. *Paratus* in the nominative is put with the infinitive by a Greek construction, for *se paratum esse.* The reference is to Mæcenas.

23. *Æra lupinis:* 'coins from lupins.' In theatrical exhibitions, lupins were so done up as to resemble coins, and used instead of them.

24. *Dignum . . . merentis:* 'I too, as the praise of my patron deserves, will show myself worthy of his favors.'

25. *Reddes forte latus:* i. e. you will restore my youthful vigor, the black locks that shaded my short forehead, &c.

28. *Tenuis nitedula:* 'a lean field mouse.'

29. *In cumeram frumenti:* 'into a basket of corn.'

33. *Hac . . . resigno:* i. e. if this fable be applied to me, I give up all your favors.

34. *Satur altilium:* 'when surfeited with dainties.'—*Nec otia . . . muto:* 'nor would exchange my repose, and the freedom enjoyed with it, for the wealth of Arabia.'

38. *Inspice . . . lætus:* 'try me, and see if I can cheerfully resign what you have given me.'

47. *Carinas:* the *Carinæ* was a part of the city where Philip and other distinguished Romans had their residence. Though not very far from the *Forum,* it seemed to be so to the counsellor now advanced in years.

49. *Adrasum:* 'smoothly shaved.'

52. *Unde domo:* i. e. *Romanus an hospes; quânam ex familiâ.*

56. *Et properare:* i. e. knowing both when to hasten, and when to relax; when to gain, and when to enjoy the fruits of his industry.

61. *Benignè:* 'I thank your master kindly.' Vateius thus civilly declines the invitation of Philip.

64. *Tunicato popello:* 'to the poorer sort of people.'—*Vilia scruta:* these words mean, old clothes, old iron, and any trash of this kind.

67. *Quòd non . . . eum:* i. e. that he had not seen him first.

83. *Sulcos . . . mera:* 'he talks of nothing but furrows and vineyards.'—*Mera:* 'solely,' 'only.'

EPISTLE VIII.

This epistle is addressed to Celsus Albinovanus, the secretary of Tiberius, who is mentioned Book I. Ep. III. 15. Horace describes himself as laboring under hypochondriac affections, inconstant, contradictory, and unreasonable.

1. *Celso . . . Neronis:* the construction is, O *Musa rogata, refer Celso Albinovano, comiti scribæque Neronis, gaudere et gerere rem benè.* This is an imitation of the Greek form of salutation, *χαίρειν καὶ εὐπράττειν:* 'give joy and success.'

3. *Minantem:* 'promising,' 'intending.'

10. *Cur . . . veterno:* 'because they strive to rouse me from this fatal lethargy.' *Cur* is equivalent to *ideo, quòd.* Doer.

12. *Ventosus:* 'inconstant,' 'changeful.'

13. *Rem gerat: ut scriba apud Neronem.*

14. *Ut placeat juveni:* 'how he stands with the youthful prince,' Tiberius Claudius Nero.—*Cohorti:* 'to the courtiers,' about the prince.

17. *Ut tu . . . feremus:* the poet bids the muse to remind his friend Celsus, that their future intimacy will depend upon himself: if in his high station he does not forget his old friend, neither will that friend forget him: 'as thou bearest thy high fortune, Celsus, so will we conduct ourselves towards thee.'

EPISTLE IX.

This is a letter of introduction and commendation to Tiberius Claudius Nero in behalf of Septimius, the poet's particular friend. The great delicacy necessary on such an occasion is manifestly felt by Horace, who pleads the importunity of his friend, as an excuse for what he does, with modesty and seeming reluctance.

1. *Septimius . . . facias:* 'O Claudius, Septimius alone, forsooth, knows how high I stand in your esteem.'

6. *Quid . . . ipso:* 'he sees and understands how much influence I have with you much better than I do myself.'

10. *Sic ego . . . præmia:* 'so I, to avoid the appearance of a greater crime (unwillingness to serve a friend), have taken upon myself a little modest assurance.' *Descendi* expresses his unwillingness, and that he did not at first intend to do it.

EPISTLE X.

There are few persons insensible to the pleasures of the country. In Horace the love of rural retirement became a kind of passion; and the praises he bestows in this epistle on a country life, and on contentment with one's lot, are pleasing and instructive.

5. *Vetuli notique columbi:* sc. *ut:* 'like a pair of old and constant doves.'

8. *Quid quæris:* 'what would you more?'

10. *Sacerdotis fugitivus:* the priest's slave, tired of the cakes and delicacies offered at the altar, runs away from his master that he may get a little common bread. So our poet would retreat from the luxuries and artificial pleasures of the city to the simple and natural enjoyments of the country.

13. *Ponendæque . . . primùm:* 'and if in the first place a situation is to be selected for building a house.'

19. *Deteriùs . . . lapillis:* 'does a verdant carpet of grass and flowers smell less sweetly or look less beautiful than a tesselated pavement of Libyan marbles?'

24. *Naturam . . . victrix:* 'you will banish nature by violence, yet she will always return, and, victorious, will insensibly triumph over unreasonable disgusts.'—*Furcâ:* 'with a pitchfork;' a figure derived from rural employments.

26. *Non . . . falsum:* 'the merchant, who has not skill to distinguish the fleeces that drink the dye of Aquinum from the real Sidonian purple, will not suffer a more sure, or more deeply affecting loss, than he who cannot distinguish falsehood from truth.' At Aquinum a dye was made in imitation of the far-famed purple of Tyre and Sidon.

31. *Pones invitus:* 'you will resign it with reluctance.'

32. *Licet . . . amicos:* 'beneath an humble roof one may enjoy life better than kings and the favorites of kings.'

49. *Fanum putre Vacunæ:* Vacūna was the goddess of ease and leisure, and had an old temple in the Sabine country, not far from Horace's country seat.—*Putre: vetustate obsoletum.*

50. *Excepto:* sc. *eo;* 'except this,' that you are absent.

EPISTLE XI.

It is not known who Bullatius was, to whom this letter was addressed. But he is supposed to have retired to Asia when the last quarrel was breaking out between Augustus and Antony, that he might not again behold the horrors of a civil war. When it was ended, our poet invites him to return to Rome; and gives such excellent maxims as might be useful to a person too much inclined to despondency. Sanadon.

1. *Quid . . . Lesbos:* 'how does Chios appear to you, and famed Lesbos, O Bullatius?'

5. *Attalicis . . . una:* 'one of the cities ruled by Attălus.'

7. *Desertior . . . vicus:* sc. *nunc;* i. e. though now but a deserted village; it was once a very celebrated city.

14. *Ut fortunatam . . . vitam:* 'as fully completing a happy life.'

17. *Incolumi . . . solstitio:* 'to a sound mind Rhodes and fair Mitylēne are about the same as a great coat in summer.'

21. *Romæ:* i. e. when you are at Rome, let Samos, Chios and Rhodes be praised.

25. *Nam si . . . aufert:* 'for if reason and prudence only, and no situation, however commanding its prospect over the expanded ocean, can dispel our cares.'

EPISTLE XII.

This epistle is addressed to the same person to whom Horace addressed the XXIVth Ode of the first Book. He there rallies Iccius with some humor on turning soldier, and abandoning his literary and philosophical pursuits. He now ridicules his love of money, blended with those pursuits.

1. *Fructibus Agrippæ Siculis:* Iccius was, at the time this epistle was addressed to him, agent and superintendent of the estates of Agrippa in Sicily; an office of no trifling emolument.

7. *In medio positorum:* 'in the midst of abundance spread out before you.'

12. *Miramur si:* i. e. can we wonder that the fields and crops of Democrĭtus became the prey of flocks, while his mind was searching for the hidden causes of things; when you, amidst so corrupt an age, where the love of gain spreads like a contagion, withdraw your mind from all low inquiries, and employ yourself in the sublime study of nature? This is probably irony, for the poet's amusement.

21. *Seu pisces, seu porrum:* a humorous allusion to the doctrines of Pythagoras, who taught that the soul, in its transmigrations, passed into plants as well as animals.

22. *Utere . . . ultro defer:* 'give a kind reception to Pompeius Grosphus; and if he request anything, grant it readily.'

24. *Vilis . . . deest:* 'the harvest of friends to be acquired is cheap, when good men need anything.' Because they can be gained by a trifling favor, wanting nothing but what is just and honorable.

28. *Accepit genibus minor:* 'has received on bended knees.'

EPISTLE XIII.

It seems our poet had intrusted several rolls of his writings, *volumina*, to his friend Vinius Asella, to be carried to Augustus. But he was anxious that they should be presented at a proper time, when he might not be employed by more weighty concerns; and that they should not, through too much zeal on the part of his friend, be urged upon the emperor unseasonably.

2. *Signata:* he wished them to be delivered sealed, that they might not be the subject of impertinent curiosity to the courtiers.

4. *Odiumque . . . minister:* 'and by too much zeal bring odium on my works, as an officious agent.'

8. *Asinæ:* Horace humorously reminds Asella not to stumble awkwardly with his budget into Cæsar's presence; lest the courtiers should make a joke of him, and of his surname, which signifies *a little ass.*

12. *Sub alâ:* 'under your arm.'

14. *Ut . . . lanæ:* 'as drunken Pyrrhia carries her bottoms, or balls, of stolen yarn.' A character in a comedy by Titinnius.

15. *Conviva tribulis:* 'a tribe-guest.' This word signifies a guest of humble condition, perhaps from the country, who, being invited to an entertainment by a more wealthy individual of the same tribe, proceeds thither barefoot, with his slippers and cap under his arm. He carries his slippers or sandals, that they may be clean when he enters the house of his kinsman, and his cap, as is usually supposed, to wear home in case of rain, or to protect his head from the dampness of the night.

EPISTLE XIV.

This epistle is addressed by Horace to his steward in the country, showing him the folly of preferring a life in the city to one in the country. He says this preference arises from inconstancy of mind, and a love of change. For this steward had been transferred, at his own earnest request, from Rome to his present situation.

2. *Quem . . . patres:* 'which, though you despise it, has five dwelling houses upon it, and was wont to send five good senators to Varia.' This estate was within the jurisdiction of Varia, where the most respectable commoners convened to consult on public affairs. Some commentators understand by *patres*, heads of families who went to Varia occasionally about their own affairs.

10. *Ego:* sc. *dico.*

14. *Tu mediastinus:* 'you when a slave of the lowest rank.'

19. *Tesqua:* 'wilds.'

22. *Et quòd . . . uvâ:* 'and because this farm of mine produces pepper and frankincense rather than the grape.'

28. *Disjunctum:* 'when unyoked.'

32. *Quem:* sc. *me:*—*tenues togæ:* 'fine garments.'

35. *Sed . . . ludum:* 'but not to set bounds to indulgence.'

38. *Moventem:* sc. *me videntes.*

41. *Calo:* this means a slave of the lowest order, that is employed in bringing wood and water, and performing other similar offices in a family.

43. *Quam . . . artem:* 'I shall decide that each of you pursue contentedly the business he understands.'

EPISTLE XV.

Antonius Musa, physician to Augustus, had recommended the cold bath to Horace, who practised cold bathing in Clusium and Gabii. But finding the winter too severe, he resolved to go to some warmer climate, and try sea-bathing. For this reason, he writes to his friend Numonius Vala, who had been using the baths at Velia and Salernum, to give him some account of the climate, people, accommodations, &c. The beginning of this epistle is very much transposed and confused. We must look as far as the twenty-fourth verse before we can get the natural arrangement of the thoughts.

1. *Quæ sit hiems:* before taking in this, it seems necessary to bring in the twenty-fourth verse: *Par est te scribere nobis,* ac *nos accredere tibi, quæ sit hiems Veliæ;* i. e. you must write to me, Vala, what kind of winter you have at Velia, and what the climate of Salernum; what is the character of the inhabitants, and how the roads are; for Antonius Musa assures me that the waters of Baiæ are useless to me.

3. *Illis:* i. e. to the people at Baiæ, for slighting their warm baths.

5. *Sanè . . . gemit:* 'indeed the village is vexed that their myrtle groves and sulphur baths should be neglected, so long famed for driving away maladies settling on the nerves.'

13. *Sed . . . in ore:* 'but to horses the ear is in the bitted mouth.'

21. *Tractus uter . . . apros:* i. e. *utra regio, Veliæne an Salerni?* 'which region produces hares in greatest abundance, and which wild boars.'

23. *Pinguis . . . Phæaxque:* 'plump, and a real Phæacian;' i. e. *similis Alcinoo luxurioso regi Phæacum.*

32. *Timidis:* these are they who, fearing the slanderous disposition of Mænius, entertained him in hope of escaping his calumnies.

35. *Scilicet . . . Bestius:* 'forsooth, like the reformer Bestius, he would declare all the while that the bellies of gluttons ought to be branded with a hot iron.'—*Nepotum:* 'of gluttons.' The Greeks and Romans branded the belly of a gluttonous slave; the feet of a fugitive; the hands of a thief, and the tongue of a babbler. Dacier.

39. *Bona:* 'their estates.'

41. *Nimirum . . . sum:* 'in fact, just such a one am I.'

EPISTLE XVI.

We may suppose that Quinctius had rallied Horace on the extent and magnificence of his country-seat, that had charms sufficient to detain him so long from Rome. The poet, after giving

a description of his residence, falls into some moral reflections which may have a bearing on the character of Quinctius, and be an offset to what he had before written to Horace.

1. *Ne perconteris . . . ulmo:* 'that you may not have the trouble of inquiring, most excellent Quinctius, whether my farm supplies its owner with grain, or enriches him with olives, fruits, pasturage, or vines covering the elms.'

4. *Loquaciter:* 'at full length.'

14. *Infirmo . . . alvo:* 'and excellent for disorders of the head and the stomach.'

17. *Quod audis:* 'what you have the reputation of being.'

19. *Sed vereor . . . beatum:* 'but I fear that you rely more on the judgment of others about yourself, than you do on your own; and that you think a man may be happy without being wise and good.'

23. *Manibus unctis:* as the Romans used no forks in eating, their fingers would of course be liable to become greasy. The idea is, I fear you will conceal your disease till trembling shall seize you when eating.

25. *Si quis . . . possis:* 'should any one speak of battles fought by you by land and sea, and soothe your willing ears with words like these, "May Jupiter, who consults both your good and the city's, keep it doubtful whether the people be more anxious for your welfare, or you for theirs," you would perceive that these are praises which belong to Augustus.' The apparently accidental manner of introducing the praises of Augustus is not the least beautiful feature in this passage.

31. *Respondesne tuo nomine:* 'do you answer to this character as your own?'

36. *Idem si,* &c: the construction is, *si idem clamet* me esse *furem, neget* me *esse pudicum,* &c.

41. *Consulta patrum:* 'the decrees of the senate.'

49. *Renuit negat atque Sabellus:* 'I object to and deny that.' Horace pleasantly styles himself *Sabellus:* inasmuch as country people allow their slaves to take greater liberty than they have in the city. The situation of *atque* after *negat* is unusual and forced; and it has given occasion to various conjectures.

60. *Labra movet:* i. e. after addressing Janus or Apollo, with a loud voice, he whispers his prayer to Laverna, fearing some one else will hear him. Laverna was the protectress of thieves and impostors.

EPISTLE XVII.

Horace gives his young friend Scæva some instructions respecting his conduct at court; that he may preserve his integrity, and pass with honor and happiness through that scene of danger and temptation. He shows that an active life, the life of a man determined to deserve and secure the favor and esteem of

the great by his own merit, is infinitely more honorable than a life spent in indolence, without emulation or ambition. He cautions him against asking favors.

10. *Fefellit*: sc. *lucem publicam*; i. e. *latuit in obscuro*; 'has escaped public notice.'

12. *Accedes siccus ad unctum*: i. e. you will make your court to the great.

14. *Si sciret . . . notat*: 'if he (Diogenes), who censures me, knew how to ingratiate himself with kings, he would despise his plate of pot-herbs.' This is the reply of Aristippus, to the remark of Diogenes, that "if Aristippus could dine contentedly on pot-herbs, he would not seek the society of kings."

19. *Scurror . . . mihi*: 'I play the buffoon for my own interest,' i. e. to the great.

21. *Officium facio*: 'I but do my duty,' that I may ride on horseback and live at the expense of a king; i. e. I pay my court to sovereignty, which we were born to obey; while you are a slave to the people.—*Tu . . . egentem*: 'you beg the meanest of things, and are inferior to the giver, however low; while at the same time you boast of wanting nothing.'

25. *Quem . . . velat*: 'whom obstinacy clothes with a coarse garment as thick as two.'

36. *Non cuivis . . . Corinthum*: this is an old proverb; meaning that the rich only could bear the expense of visiting Corinth.

44. *Plus poscente ferent*: 'shall obtain more than one who demands.'

48. *Succinit . . . quadra*: 'another subjoins, "and the bounty shall be divided, and a quarter given to me."' *Quadra* literally means a quadrant, or a quarter of a round cake, cut from the centre to the circumference.

59. *Planum*: 'a vagrant,' that had before practised imposition, though his leg be at last actually broken.

62. *Quære peregrinum*: 'ask one who does not know you.'

EPISTLE XVIII.

This epistle contains the advice of Horace to Lollius, a young gentleman in whose happiness our poet took much interest; and who was yet inexperienced in the wiles and temptations of a courtier's life. He had already written one letter to him to guard him against some mistakes that might be fatal to his virtue.

9. *Virtus . . . reductum*: 'virtue holds a middle place between these vices, and is distinct from each.'

10. *Imi derisor lecti*: the jesters and buffoons usually took the *lowest* of the three couches at table.

11. *Horret*: 'regards;' 'observes.'

15. *Rixatur . . . caprinâ*: this is an old proverb, meaning 'to wrangle about trifles.'

16. *Scilicet . . . sordet:* i. e. forsooth, may I not be believed first? and may I not speak my mind without restraint? I would disdain life on other conditions.

24. *Dives . . . horret:* 'his rich friend, though ten times more deep in vice, hates and despises him.'

27. *Plus . . . vult:* 'wishes him to be more wise and more virtuous than he is himself.'

35. *Nummos alienos pascet:* 'he will live on money hired of others.'

36. *Thrax:* i. e. he will at last turn gladiator, or he will be hired to drive some gardener's horse to market loaded with herbs.

40. *Ille:* i. e. *dives amicus.*

42. *Donec . . . lyra:* 'until the lyre of Amphīon, hated by his austere brother, was abandoned.' See Class. Dict.

56. *Sub duce:* sc. *Augusto.*

58. *Ac, ne . . . abstes:* i. e. that you may not seem to withdraw yourself, and stand aloof unjustifiably.

63. *Lacus, Hadria:* 'a pond served for the Hadriatic.'

78. *Theonino:* Theon was a slanderous fellow.

82. *Dulcis . . . amici:* 'the possession of a powerful friend seems desirable to those who have never made the trial.'

92. *Inter cuncta leges:* 'above all things you will read.'

100. *Gelidus Digentia . . . bibit:* 'the cool stream Digentia, which flows through Mandēla.'

107. *Sed satìs . . . aufert:* 'but it is enough to ask of Jove the things which he alone gives and takes away.'

EPISTLE XIX.

This epistle is a satire on the poets of our author's time, who, under pretence that Bacchus was the god of poetry, and that the best ancient bards loved wine, imagined they might equal their merit by drinking as freely. Horace laughs at such ridiculous imitation, and rallies the methodical dullness of their compositions. Dacier.

1. *Cratino:* Cratīnus was excessively fond of wine; so much so, that Aristophănes says, he died of grief at seeing a hogshead broken and the wine running out.

5. *Ferè:* i. e. *plerumque.*

8. *Forum . . . severis:* 'let the forum and the prætor's court, established by Libo, be the lot of the sober; but I forbid them to attempt poetry;' i. e. let serious business be performed by the temperate. The prætor's court was near the *puteal.* This we understand to be the decree of Bacchus.

15. *Rupit Iarbitam:* the poet means to say that Iarbīta burst with envy and vexation in attempting to rival the wit and eloquence of Timagĕnes the rhetorician.

18. *Cuminum:* Dioscorides says that cumin will make persons pale who wash in, or drink, a decoction of it.

23. *Parios:* called *Parian* from Paros, the country of Archilŏchus, the inventor of iambic verse.

28. *Temperat . . . dispar:* 'the masculine and vigorous Sappho tempers her verses by the measures of Archilochus, and Alcæus tempers his; but, differing in subjects and arrangement, he neither seeks a father-in-law, &c.

30. *Socerum:* sc. *ut Archilochus Lycamben oblevit.*

31. *Sponsæ:* see Epode VI. 13. note.

36. *Premat extra limen:* 'abuses them abroad.'

40. *Pulpita:* this refers to the stages on which teachers (*grammaticæ tribus*) caused their pupils to recite the poems of such writers as they were pleased with, or wished to bring into notice. Horace says he did not court their favor, and they resented it by slighting his writings.

42. *Pudet recitare:* 'I am ashamed to recite:' it was customary in the time of Horace for literary men who aspired to the reputation of critics, and desired to give a tone to the literature of the day, to open a kind of auditory, where authors read or rehearsed their productions. These gentlemen, whom our poet styles "Grammarians," then criticised them, and passed sentence upon them.

43. *Rides . . . pulcher:* "you are laughing at us," 'says one of these grammarians,' "and reserve these writings for the ears of majesty: for, fine in your own eyes, you imagine that you alone distil poetic sweets."—*Jovis:* i. e. of Augustus. *Manare* is used actively.

44. *Fidis enim:* 'for you suppose.

47. *Displicet . . . posco:* 'I do not like the place of contest; I ask for a truce.' Horace pretends very modestly to ask for time to correct his verses, before they were brought before the critics on the stage.

EPISTLE XX.

When about to publish a volume of his poetry, Horace prefixes this little address to his book, in which he warns it of the ill treatment it must expect on going out into the world. He pleasantly adds some peculiarities of his own character.

1. *Vertumnum:* the booksellers' shops were situated around the statues of Vertumnus and Janus; hence he says, 'you seem to have your eye on Vertumnus and Janus.'

2. *Sosiorum:* the Sosii were two brothers, the most celebrated bookbinders and booksellers of their time.—*Pumice:* the parchment was smoothed 'with pumice-stone.'

5. *Non ita nutritus:* 'not so educated;' i. e. not accustomed to seek publicity.

7. *Et scis . . . amator:* 'and you perceive yourself compressed into a small compass, when your partial reader shall be cloyed.'

9. *Quòd si . . . ætas:* 'but if I am not blinded by my indignation at your folly, you will please at Rome while you are a novelty.'

13. *Uticam:* when a work had run out at Rome, the booksellers sent it off into the provinces.—*Ilerdam:* this was in Spain; Utica was in Africa.

14. *Ridebit monitor:* i. e. then shall I, who have in vain warned you of your fate, laugh at you.

23. *Primis Urbis:* 'the first men of Rome;' referring to Augustus and Mæcenas.

24. *Solibus aptum:* 'fond of basking in the sun.'

BOOK II.

EPISTLE I.

Augustus had complained that Horace had not addressed any of his satires or epistles to him. In this beautiful and finished epistle the poet makes ample amends for his former remissness. In the first part of it he examines the comparison between the ancients and the moderns, which has been matter of dispute in all ages. He next shows the folly of that excessive love of antiquity, which regarded the time of any performance rather than its merits. In the third place he treats of the theatre, and of the difficulty of succeeding there. And finally he would remind princes how important it is for them to encourage a spirit of emulation for epic poetry, by which their own achievements may be celebrated.

10. *Qui:* Hercules slew the hydra of Lerna.

13. *Artes:* for *artifices:* one eminent in any department depresses, by his fame, those who are inferior to him.

23. *Sic fautor veterum:* the idea is, So extravagantly do the people admire the works of antiquity, that they would say, the Muses themselves uttered, on Mount Alba, the laws of the Twelve Tables, the treaty with the Gabii, &c. These were among the first productions of the Romans, and certainly not to be considered as models in composition.

28. *Si, quia . . . loquamur:* 'if, because the most ancient works of the Greeks are the best, we are to weigh Roman writers in the same balance, it is in vain to say any thing farther.'

31. *Nil:* i. e. we might as well say that 'there is nothing hard within an olive, or on the outside of a nut.'

35. *Scire . . . annus:* 'I desire to know what number of years may establish a value to writings.'

38. *Excludat . . . finis:* 'let the established number of years (to constitute antiquity) remove all doubt.' This is the answer to Horace's question, and the beginning of a dialogue full of pleasantry.

45. *Utor permisso:* 'I avail myself of your concession.'

48. *Qui . . . fastos:* 'who has recourse to the calendar.'

52. *Leviter . . . Pythagorea:* 'seems to care but little what may become of his promises and his Pythagorean dreams.' Ennius pretended that the soul of Homer, whom he zealously imitated, had, by transmigration through a peacock, passed into himself. But now that posterity had accorded to Ennius the fame that he desired, Horace says, he cares little about his Pythagorean fables. Thus, beginning with Ennius, our author proceeds in the nine following lines to give the common estimation in which other poets were held by his cotemporaries.

56. *Actius alti:* 'Actius has the reputation of a sublime poet.'

67. *Ignave multa fatetur:* 'if it (the multitude) acknowledges that they (the ancients) have written many things in a slovenly manner.'

69. *Livi:* i. e. of Livius Andronicus.

71. *Orbilium:* Horace once attended the school of Orbilius, whom he calls *plagosus*, for his severity.

72. *Et exactis . . . distantia:* 'and little removed from perfection.'

79. *Rectè . . . dubitem:* 'were I to doubt whether Atta's drama moves with propriety through the saffron and flowers on the stage or not.'

81. *Quum;* 'since;' 'inasmuch.'

86. *Saliare Numæ carmen:* 'Numa's hymn for the Salii.' When Numa instituted the order of Salii, he composed a form of prayer or praise for them.

102. *Hoc . . . secundi:* 'this effect, benign peace and favoring breezes of national prosperity produced.'

103. *Reclusâ manè . . . nummos:* 'to be up early in the morning with open doors, to explain the laws to clients, and to loan money carefully secured by good names.'

115. *Didicit:* sc. *medicinæ artem.*

123. *Pane secundo:* 'brown bread,' of a secondary quality.

125. *Si das hoc:* 'if you allow this.'

132. *Puella:* referring to the virgins, who sung the *Carmen Sæculare* with a choir of boys.

145. *Fescennina:* from Fescinnia, a town in Etruria, a kind of pantomime exhibitions was introduced into Rome. These at first consisted in gesticulations; but afterwards extemporaneous verses of a satirical character were superadded, which were de-

nominated *Fescinnine verses*. At first these verses were amusing and innocent; but they finally became so defamatory and abusive that a law was passed making it a criminal offence to abuse any one in this way. The punishment was, to be beaten to death with clubs.

154. *Formidine fustis*: 'through fear of the club.'

160. *Serus enim*: sc. *Romanus*.

164. *Tentavit . . . posset*: 'he made an experiment, too, whether he could translate their pieces as they deserved to be.'

171. *Partes tutetur*: 'he represents the character.'

173. *Quantus . . . parasitis*: 'how excessive Dossennus is in his characters of ravenous parasites;' and how careless and negligent he is in his style!

178. *Exanimat lentus spectator*: 'a listless spectator depresses.'

180. *Valeat res ludicra*: 'farewell to dramatic writing.'

185. *Si discordet eques*: 'if the knights disagree with them;' i. e. if they oppose their freaks at the theatre.

187. *Equiti*: i. e. this depravity of taste has spread to the better classes; they want show rather than sentiment.

189. *Quatuor . . . horas*: 'the curtain is kept down for four hours or more.' At the commencement of the play the Romans let fall the curtain to expose the stage, instead of raising it up, as we do. The play was interrupted in the present case, and the stage kept open to view for the exhibition of some show, for several hours. Horace complains of this abuse.

193. *Ebur*: i. e. cut out in figures of ivory.

195. *Panthera camelo*: the reference is to the camelopard, or giraff, as being of a mixed race.

199. *Scriptores . . . surdo*: 'he would think the writers of the comedy employed in telling a story to a deaf ass.'

205. *Concurrit dextra lævæ*: i. e. they clap hands; they applaud.

209. *Laudare malignè*: 'condemn by faint praise.'

210. *Ille . . . poeta*: 'that poet appears to me able to walk upon a tight rope;' i. e. able to do any thing.

223. *Quum loca . . . irrevocati*: 'when unsolicited we repeat passages already recited.' *Irrevocati* is an expression borrowed from the stage, where a performer is called back, *revocatus*, when desired by his audience to repeat again any part of his performance.

226. *Ut, simul atque . . . cogas*: 'that as soon as you shall learn that we write poetry, you will, of your own accord, graciously send for us, place us beyond the reach of want, and constrain us to write.'

230. *Æditues*: 'heralds,' to proclaim or record.

234. *Philippos*: these were golden coins with Philip's head on them, given by Alexander to Chœrilus. See Class. Dict.

236. *Carmine fædo*: 'by verses unworthy of their subject.'

242. *Judicium subtile:* sc. *Alexandri.*

244. *Natum:* sc. *eum esse.*

264. *Nil . . . gravat:* 'I love not that respect which annoys me.'

267. *Ne rubeam:* 'lest I should blush.'

268. *Cum scriptore meo:* 'with my panegyrist.'

269. *In vicum vendentem:* 'into the street where they sell.'

270. *Et quidquid . . . ineptis:* 'and whatever is wrapped up in worthless paper'

EPISTLE II.

Julius Florus, to whom this epistle is addressed, was, at the time it was written, absent with Tiberius Nero. Horace gives his reasons for not having complied with the request of Florus that he would send him some lyric poems. He tells him that he wished to devote himself to the study of philosophy. And throughout the epistle he intersperses many excellent precepts for the regulation of the conduct, and for securing a good and happy life. He commences with a lively and amusing account of a slave-dealer, as an example of the verbosity and knavery of that class of men.

12. *Meo . . . ære:* 'I am short for money, but owe nobody.'

14. *Semel hic cessavit:* 'he was once in fault; and hid himself behind the stairs for fear of the whip, as was natural enough.' Doëring prefers this construction to *pendentis in scalis*, the usual one. The seller uses the word *cessavit* for *aufugit;* to soften the crime of running away, which was considered so important a defect in the character of a slave, that the sale was made void by law, if this was not mentioned to the purchaser.

17. *Ille:* i. e. the slave-dealer who sells the slave.—*Pœnæ securus:* 'fearless of any punishment,' for the fraud he committed; as the law could not reach him, after he had mentioned the fact that the slave had run away.

23. *Quid . . . attentas:* 'what then have I gained by my concession, if, nevertheless, you impeach the laws protecting me?'—*Mecum facientia:* i. e. *me adjuvantia.* Jaeck.

28. *Vehemens lupus:* sc. *ut:* 'like a raging wolf.'

43. *Bonæ Athenæ:* 'kind Athens.'

48. *Non responsura lacertis:* 'unable to cope with the arms,' or forces of Augustus Cæsar.

52. *Sed quod . . . versus:* i. e. but now possessing every thing that I wish, what doses of hellebore could cure my madness if I did not think it better to sleep quietly than to attempt writing poetry again?

60. *Bioneis sermonibus:* i. e. with such keen satire as Bion of Borysthĕnes is said to have written.

65. *Præter cætera:* 'above all.'

67. *Hic . . . scripta:* 'this one desires me to stand bail for him, and another to hear him read his writings.'

81. *Ingenium:* 'a man of genius.'

87. *Frater . . . ille:* the poet passes suddenly to another topic; that of the mutual commendation and praise of certain poets. He says; 'there were at Rome two friends, the one a rhetorician, and the other a lawyer, who agreed to extol each other. The lawyer made the rhetorician a second Gracchus; and he in turn called him another Mucius.' Mucius was a celebrated writer upon the civil law. *Frater* seems to be used for *friend.*

92. *Cælatumque . . . opus:* 'and a work polished by the hands of the nine Muses.'

98. *Lento . . . duello:* 'like gladiators in a slow, harmless contest till evening twilight.' *Samnites* is the name of a class of gladiators.

99. *Puncto illius:* 'according to his vote;' referring to the manner of marking, as they counted the votes at elections.

119. *Adsciscet . . . usus:* 'he will introduce such words as use, the father of language, has produced.'

128. *Quàm sapere, et ringi:* 'than to be wise, and always on the rack.'

134. *Et signo . . . lagenæ:* 'and did not fly into a passion at finding the bottle unsealed.'

151. *Audieras . . . stultitiam:* 'you have heard that to whomsoever the gods gave riches, from him also depraved folly departed.' But when you find this is false doctrine, do you still put confidence in the same teachers?

166. *Quid refert . . . olim:* 'for where is the difference, whether you live on money recently spent, or spent some time ago?'

192. *Quòd . . . invenerit:* 'because he shall find nothing more than was originally given to me;' i. e. because I have not increased my estate.

204. *Extremi . . . priores:* 'if behind the first, yet before the last.'

205. *Non es . . . fugère:* 'go then, I acquit you of the charge of avarice. What! have all the other vices fled with that of avarice?'

THE ART OF POETRY.

These remarks upon the art of poetry were probably designed as the third epistle of the second book, and addressed to Lucius Piso and his two sons. Horace did not pretend to give a complete treatise upon the art of poetry; but to throw out such hints upon the leading topics of the subject, as the nature of an epistle

would allow. He has therefore observed no particular method or order in discussing the subject; nor been at the trouble of making any preamble. He begins at once with the most essential and important precept, which is unity and simplicity of design.

1. *Humano . . . membris:* 'should a painter undertake to join a horse's neck to a human head, and uniting limbs from various animals, to cover the whole with party-colored feathers.'

4. *Mulier formosa supernè:* referring to *humano capiti* in the first verse. Many critics believe the poet to have supposed two pictures here, and read, *aut turpiter:* but Quintilian understood it as here explained.

5. *Spectatum:* 'to view it;' a supine.

9. *Pictoribus . . . potestas:* this remark is supposed to be made by another person, to whom our author replies by admitting the truth of the proposition, and defining what is meant by *poetic license.*

15. *Purpureus . . . pannus:* 'here and there a purple patch is sewed on, which makes a great show.'

18. *Flumen Rhenum:* the poets often decline substantives as if they were adjectives; as *Rhenus,-a,-um;* so Ovid has *Caput Augustum, Quirinam urbem;* and Horace *Metaurum flumen, Romulam gentem.*

19. *Sed . . . locus:* 'but here was not the place for these;' though they may be beauties.

20. *Quid hoc . . . pingitur:* i. e. how will this satisfy the man who hires you to paint him shipwrecked, and floating hopeless on the broken planks of the vessel?

21. *Amphora . . . exit:* i. e. a bad poet opens his poem with something great and magnificent, but amuses himself with trifles; as a bad potter begins a large and beautiful vase, but produces only a worthless pitcher. San.

32. *Æmilium . . . imus:* 'the meanest artist in the Æmilian square.' This place was called after Æmilius Lepĭdus, who formerly had a school for gladiators there. In later times Polyclētus, the statuary, had his rooms there.

34. *Infelix . . . nesciet:* 'but he will be unsuccessful in completing the statue, because he cannot give just proportions to the whole.'

35. *Hunc ego . . . capillo;* 'if I were about to attempt a work of art, I should no more wish to imitate such a one than to appear in public, remarkable for fine black hair and eyes, but disfigured by a defective nose.'

40. *Lecta:* 'selected.'—*Potenter:* 'adapted to his powers.'

42. *Venus:* 'beauty.'

45. *In verbis . . . auctor:* these two verses have very properly exchanged places, of late years. According to the judgment of Dr. Bentley, they should stand as they do here. The construction is, *Auctor promissi carminis, etiam in serendis verbis tenuis*

(subtilis) *cautusque, amet hoc, et spernat hoc;* i. e. delicate and careful in selecting words, must adopt this, and reject that.

47. *Dixeris egregiè . . . novum:* 'you will gain great praise, if by a skilful union you render new what was known before;' i. e. make a new word out of two old ones.

50. *Fingere . . . continget:* 'it will be allowable to coin words not known to the ancient Cethēgi.'—*Cinctutis:* this means 'girded ready for action,' as the ancient Romans were. The *Cethegi* are used for people of their time.

59. *Signatum præsente notâ:* 'impressed with the current stamp;' comparing words to coin, which bore the stamp of the reigning prince.

60. *Ut sylvæ . . . cadunt:* 'as the forests are changed in their leaves in successive years, those that grew first fall off.'

65. *Regis opus:* 'the work of a king;' i. e. the making of a harbor to protect the fleets; alluding to the Julian harbor.

66. *Urbes alit:* i. e. the Pontine marsh being drained, 'it supplies the neighboring cities with food.'

69. *Vivax:* 'lasting;' 'permanent.'

76. *Voti sententia compos:* 'successful love;' sentiments of affection reciprocated.

80. *Socci:* the sock, or shoe, is here put for comedy; and *cothurnus* for tragedy.

90. *Indignatur . . . Thyestæ:* 'so, too, tragedy disdains to appear in verses of a familiar character, and more suited to the shoe of comedy.'

91. *Cœna Thyestæ:* i. e. a tragedy. See Class. Dict.

104. *Malè . . . loqueris:* 'but if you shall speak the part assigned you badly;' this evidently has reference to the actor on the stage.

120. *Reponis:* 'represent,' or describe.

131. *Publica . . . orbem:* 'a common subject will become your private property, if you neither dwell upon a round of trifling particulars, already known to all.'

136. *Ut scriptor cyclicus:* 'like that trifling, vain poet of old.'

141. *Dic mihi musa:* the poet alludes to the modest and unostentatious manner in which Homer commences the Odyssey.

154. *Aulæa manentis:* 'who will wait till the curtain rises;' i. e. who will sit through the play; at the end of which the curtain was drawn up, instead of being let down as in modern times.

158. *Reddere . . . . puer:* 'the boy who has just learned to articulate.'

163. *Cereus:* 'as yielding and pliant as wax,' in forming vicious habits.

178. *Semper . . . aptis:* 'we must always have regard to what is connected with, and suited to the age of the parties.'

189. *Neve minor.* i. e. neither less than five acts.

196. *Ille:* i. e. *chorus;* the chorus is to supply all the places mentioned in this and the five following verses.

220. *Hircum:* this was the prize.

221. *Agrestes satyros nudavit:* 'introduced naked satyrs on the stage;' i. e. persons so habited in skins, as to represent the fabled satyrs.

224. *Functusque . . . exlex:* 'just from festal rites, heated with wine, quite lawless, and full of mischief.'

231. *Effutire . . . protervis:* 'Tragedy, disdaining to spout light and trifling verses, as a matron obliged to dance on festal days, will appear with modest reserve among the wanton satyrs.'

237. *Et audax . . . talentum:* 'and the impudent Pythias, who spunged old Simo out of his money.'—Pythias was a maid-servant in a play of Lucilius.—*Emuncto:* 'cunningly over-reached.'

239. *An custos . . . alumni:* 'or Silenus, the guardian and attendant of his foster child, the god Bacchus.'

242. *Tantùm . . . pollet:* 'such power have good arrangement and connexion.'

248. *Quibus . . . res:* i. e. the better and more polished sort of people, who have rank, connexions and fortune; 'the knights, patricians and wealthy.'

249. *Nucis emptor:* the poorer people carried parched peas and nuts to eat during the play.

254. *Primus . . . sibi:* 'from the first to the last uniform,' i. e. pure Iambic.—*Non ita pridem:* 'nor is it long ago.' Spondees were admitted in the odd places; but an iambus was retained in the even, i. e. in the second and fourth.

258. *Socialiter:* 'in a friendly way,' as if all places were common. The iambus might not give up the second or the fourth place.

260. *In scenam . . . turpi:* 'a verse pushed upon the stage thus overloaded convicts its author either of too much haste and a want of care in his work, or of disgraceful ignorance of his art.'

272. *Si modo . . . aure:* 'if indeed you and I can distinguish a coarse joke from a sprightly sally of wit, and know the proper cadence of a verse by help of our fingers and ear.'

275. *Ignotum . . . ora:* the construction is, *Thespis dicitur invenisse ignotum genus Tragicæ Camænæ et vexisse plaustris* eos *qui peruncti fæcibus;* secundum *ora canerent agerentque* ejus *poëmata.*

288. *Vel qui . . . togatas:* sc. *fabulas;* 'whether they wrote tragedies or comedies.'

291. *Pompilius sanguis:* 'descendants of Pompilius.' The Pisos claimed descent from Numa Pompilius.

294. *Præsectum . . . unguem:* i. e. and which its author has not corrected ten times. This is a figure borrowed from the polishers of marble, who tried its smoothness by passing their nails over it.

295. *Ingenium . . . Democritus:* 'because Democrĭtus considers genius superior to wretched art, and excludes every poet in his senses from Helicon.'

298. *Balnea vitat:* 'shuns the crowds at the baths.'

299. *Nanciscetur . . . commiserit:* 'for one will surely obtain the reward and the reputation of a poet, if he never commits to the barber Licinus his head, too crazy to be cured by three Anticyras;' were there so many, and all full of hellebore.

301. *O ego . . . horam:* 'foolish fellow that I was! if I had not by physic cured myself of the spleen in the spring.'

310. *Socraticæ chartæ;* 'the precepts of Socrates.'

314. *Conscripti:* 'of a senator.'

319. *Interdum . . . fabula:* 'sometimes a play, striking in its topics, and having a marked fitness of manners.'

320. *Nullius veneris:* 'without grace or beauty.'

324. *Præter . . . avaris:* 'desiring nothing but fame.'

326. *Dicat . . . semis:* 'the son of Albinus may answer; If an ounce is taken from a *quincunx* (five ounces), what remains?—You surely could have said, a third of a pound (*triens*).—Very well—you can take care of your own property.—An ounce is added (to a quincunx); what does it make? Half a pound.' It may be observed that the *as*, or pound of brass, was divided into twelve ounces (*unciæ*), and that the answer is here given each time in some part of a pound, instead of being expressive of the number of ounces. e. g. 'a third of a pound,' instead of 'four ounces;' to show the expertness of the pupil in this kind of computation; could he but have answered for himself.

340. *Lamiæ:* the Romans pretended that there was a frightful sorceress of this name who devoured children. Horace, no doubt, alludes to some poet who had introduced in a play a child that had been devoured by this Lamia, and taken out of her alive. —*Pransæ:* 'who had eaten it;' taken actively.

345. *Hic . . . Sosiis:* 'such a book brings gain to the Sosii:' they were bookbinders and booksellers. See Epist. I. XX. 2.

354. *Ut scriptor . . . caret:* 'as an amanuensis, who constantly commits the same blunder, though cautioned against it, deserves no pardon.'

357. *Chærilus:* a miserable versifier. See Ep. II. I., 233, note.

372. *Mediocribus . . . columnæ:* 'neither gods, men, nor the booksellers' shops, allow of mediocrity in poetry.' *Columnæ* are the pillars of the piazzas, under which the booksellers had their shops.

383. *Liber . . . nummorum:* 'he is free, well-born, and has a knight's estate;' i. e. *quadringenta millia æris.*—*Summam* is put in the accusative with *secundum*, or *quod ad*, understood.

387. *Metii:* Metius was one of the judges appointed to examine poetry, and the claims of authors. See Sat. I. X. 38.

388. *Et patris:* 'and of your father;' i. e. Piso the elder.

414. *Pythia:* sc. *carmina.*

417. *Occupet extremum scabies:* 'a plague take the hindmost; a kind of adage.

426. *Tu, seu . . . lætitiæ:* 'if you have ever made a present, or intend to bestow a favor on any one, by no means invite him, full of joy, to criticise your verses.'

437. *Sub vulpe latentes:* 'concealed under the guise of a fox;' alluding to the fable of the fox and the crow.

453. *Mala scabies:* 'the leprosy.'—*Morbus regius:* 'the jaundice.'

467. *Idem facit occidenti:* 'does the same as one who kills him.'

470. *Utrùm . . . incestus:* 'whether he has profaned his father's ashes, or sacrilegiously removed the bounds of some consecrated place.' These are high misdemeanors, and supposed to deserve the vengeance of Heaven. The idea is this; What possesses the man to keep writing is unknown; but that he is deranged is evident; whatever may have been the crime for which he is deprived of reason.'

AN

INTRODUCTION

TO THE

METRES OF HORACE.

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I. OF SEVERAL TECHNICAL TERMS.

1. *Foot.* — A foot is a combination of a certain number of syllables of a certain quantity.

2. *Verse.* — A verse is the regular series of a certain number of feet.

3. *Basis.* — A basis is a foot of two or three syllables preceding a verse.

4. *Stanza* or *Strophe.* — A stanza or strophe is the succession of several verses in a certain order, which order is preserved through the poem.

If the stanza consists of two verses, the poem is called *distrŏphon* (δίστροφον); if of three, *tristrŏphon* (τρίστροφον); if of four, *tetrastrŏphon* (τετράστροφον); and if of one, *monostrŏphon* (μονόστροφον).

If one kind of verse only is employed in the composition of the poem, the latter is called *monocōlon* (μονόκωλον); if two kinds of verse, *dicōlon* (δίκωλον); and if three, *tricōlon* (τρίκωλον).

5. *Cæsura.* — A cæsura (from the Latin verb *cædo*, to

cut, sever,) is the interruption or intersection of a foot by the ending of a word.

6. *Dipodia.* — The feet of two syllables, especially the Iambuses and Trochees, are not numbered singly, but two by two, and two feet thus united are called a metrum or dipodia (διποδία). One dipodia or two feet are called a monomĕter (μονόμετρος); two dipodiæ or four feet, a dĭmĕter (δίμετρος); three dipodiæ or six feet, a trĭmĕter; four dipodiæ or eight feet, a tetramĕter. But the dactyls, choriambuses, and other feet, are numbered singly, so that two of them are called a dimeter, three a trimeter, four a tetrameter, etc.

7. *Versus catalectus* or *catalecticus*, (στίχος κατάληκτος or καταληκτικός,) is a verse, the last foot of which wants one or several syllables. If one syllable is remaining, it is called *versus catalecticus in syllabam;* if two, *catalecticus in dissyllabum.*

8. *Versus brachycatalectus* is an iambic or trochaic verse (which are measured by dipodiæ) the last foot of which is wanting.*

9. *Versus acatalectus* is a verse which is complete.

10. *Versus hypercatalectus* is a verse which has one syllable too much.

II. OF FEET.

The feet, of which the verses in the various metres of Horace are constructed,† are:

1. *Iambus* ⏑ –	6. *Bacchīus* ⏑ – –
2. *Trochæus* – ⏑	7. *Dactўlus* – ⏑ ⏑
3. *Pyrrhichius* ⏑ ⏑	8. *Choriambus* – ⏑ ⏑ –
4. *Spondēus* – –	9. *Ionĭcus a minore* ⏑ ⏑ – –
5. *Amphibrăchys* ⏑ – ⏑	

* Sometimes this verse is comprehended under the preceding name, *versus catalectus.*

† The Anăpæst ⏑ ⏑ – and the Tribrăchys ⏑ ⏑ ⏑ occur only as solutions of the Spondee and Iambus.

III. OF VERSES.

a. Iambic verses.

The first syllable of an Iambic dipodia, not being capable of being measured accurately, may be long, and thus a spondee may stand in the place of an iambus, or the solutions of the spondee, the anapæst and dactyl. The same changes may be made in the third, fifth, and seventh places. For the second, fourth, and sixth iambus a tribrachys alone can be substituted; so that iambic verses admit of these changes;

⏑ – ⏑ –
– –́ ⏑ ⏑ ⏑
– ⏑́ ⏑
⏑ ⏑ –́

It is to be observed that Horace, very moderate in the use of this liberty, uses sometimes in the even places the tribrachys, and in the odd places the spondee, but seldom the anapæst or dactyl.

1. *Versus iambicus dimeter acatalectus*, or *versus iambicus quaternarius :*

⏓ – ⏑ – ⏓ – ⏑ ⏓

Inar | sit æ | stuo | sius. *Epod.* 3, 18.
Forti | seque | mur pe | ctore. *Epod.* 1, 14.
Vide | re prope | rantes | domum. *Epod.* 2, 62.

2. *Versus iambicus trimeter catalectus :*

⏓ – ⏑ – ⏓ – ⏑ – ⏑ – ⏓

Satis | bea | tus u | nicis | Sabi | nis. ii. 15, 14.
Regum | que pue | ris : nec | satel | les or | ci.
ii. 15, 34.

3. ***Versus iambicus trimeter acatalectus***, or ***versus iambicus senarius***; with a cæsura after the first syllable of the third foot:

```
⏑   –   ⏑  –  ⏑ | –  ⏑  –  ⏑  –  ⏑  ⏓
–   –   ⏑⏑ ⏑⏑ – | –           –  –
⏑⏑  –          – | ⏑⏑
–   ⏑⏑
```

Paren | tibus | que abo | mina | tus Han | nibal.
Epod. 11, 8.
Postquam | reli | ctis || mœ | nibus | rex pro | cidit.
Epod. 12, 13.
Deripe | re Lu | nam || vo | cibus | possim | meis.
Epod. 12, 75.
Optat | quie | tem || Pelo | pis in | fidus | pater.
Epod. 12, 62.

b. Trochaic verses.

The last syllable of a trochaic dipodia being doubtful, in the second, fourth and sixth places the spondee, anapæst, or dactyl may be substituted for the trochee, and the tribrachys in any place.

```
–́    ⏑   –́    ⏓
⏑́⏑   ⏑   ⏑́⏑   ⏑
          ⏑́⏑   –
          –́    ⏑⏑
```

4. ***Versus Ithyphallicus***, which is a versus trochaicus dimeter brachycatalectus:

```
– ⏑ – ⏑ – ⏑
```

Veris et Favoni. i. 4, 1.

This verse is used once by Horace, so as to form the termination of another (see No. 19), and is constructed throughout in its pure and regular form.

5. ***Versus trochaicus dimeter catalectus:***

```
– ⏑ – ⏑ – ⏑ ⏓
```

Non ebur neque aureum. ii. 15. 1.

Horace does not use the spondee in the second place.

c. Choriambic verses.

Entire verses are not formed of choriambuses, but one or several choriambuses are preceded or succeeded by different feet.

6. *Versus Pherecratius*, which is a versus choriambicus monometer hypercatalectus, with a basis which in Horace is always a spondee:

– – –́ ◡ ◡ –́ ⏓
Portum. Nonne vides, ut. i. 12, 3.

7. *Versus Glyconĭcus*, which is a versus choriambicus dimeter catalectus in pyrrhichium aut iambum, with a basis, which in Horace is always a spondee:

– – –́ ◡ ◡ –́ ◡ ⏓
Reddas incolumem precor. i. 3, 7.

8. *Versus Asclepiadēus minor*, which is a versus choriambicus trimeter catalectus in pyrrhichium aut iambum, with a basis, which in Horace is always a spondee, and a cæsura after the first choriambus:

– – –́ ◡ ◡ –́ || –́ ◡ ◡ –́ ◡ ⏓
Mæce | nas atavis || edite re | gibus. i. 1, 1.

Horace neglects the cæsura in two instances. One occurs in this book:

Non incendia Car | thaginis impiæ. iv. 7, 17.

Mitscherlich very properly questions the genuineness of this verse. In one instance the first choriambus is changed into a pæon primus (– ◡ ◡ ◡):

Quam si | quidquid ărat | impiger Appulus.
iii. 11, 26.

9. *Versus Asclepiadēus major*, which is a versus choriambicus tetrameter catalectus in pyrrhichium aut iambum, with

a basis, which in Horace is always a spondee, and two cæsuras, after the first and second choriambus:

– – – ⏑ ⏑ –́ || –́ ⏑ ⏑ –́ || –́ ⏑ ⏑ –́ ⏑ ⏓
Quis post | vina gravem || militiam aut || pauperiem crepat.
i. 16, 5.

In one instance the second cæsura is neglected:

Arca | nique Fides || prodiga per | lucidior | vitro.
i. 16, 16.

10. *Versus Aristophanĭcus*, which is a versus choriambicus dimeter catalectus in amphibrachyn aut bacchīum:

–́ ⏑ ⏑ –́ ⏑ – ⏓
Lydia dic | per omnes. i. 7, 1.

11. *Versus Sapphicus minor*, which is the preceding verse preceded by a trochaic dipodia (– ⏑ – –) or Epitrĭtus secundus, with a cæsura after the first syllable of the choriambus:

– ⏑ – – –́ || ⏑ ⏑ –́ ⏑ – ⏓
Fluminum la | psus || celeres | que ventos.
i. 11, 10.

Several times the last word is divided, a part of it belonging to the following line: i. 2, 19; ii. 13, 7.

12. *Versus Sapphicus major*, which has one more choriambus than the preceding verse, with a second cæsura after the first choriambus:

– ⏑ – – –́ || ⏑ ⏑ –́ || –́ ⏑ ⏑ –́ ⏑ – ⏓
Oderit cam | pum || patiens || pulveris at | que solis.
i. 7, 4.

d. Dactylic verses.

13. *Versus Adonĭcus*, which is a versus dactylicus dimeter catalectus:

– ⏑ ⏑ – ⏓
Templaque | Vestæ. i. 2, 16.

14. ***Versus Archilochius minor***, which is a versus dactylicus dimeter hypercatalectus, or trimeter catalectus in syllabam :

– ⏑ ⏑ – ⏑ ⏑ ⏓

Flumina | prætere | unt. iv. 6, 4.

15. ***Versus dactylicus tetrameter catalectus***, or ***versus tetrameter heroicus.*** A spondee may be used instead of a dactyl in the first and second places, seldom in the third; a cæsura occurs after the first syllable of the second or third foot:

– – ⏑⏑ – – ⏑⏑ – || ⏑ ⏑ – ⏓

Carmine | perpetu | o || cele | brare et. i. 6, 6.
Tristiti | am || vi | tæque la | bores. i. 6, 18.
O for | tes || pe | joraque | passi. i. 6, 30.
Menso | rem || cohi | bent Ar | chyta. i. 23, 2.

16. ***Versus Alcmanius*** (see No. 19), which is a versus dactylicus tetrameter acatalectus, with a cæsura after the first syllable of the third foot; spondees are used in the first three feet:

– – ⏑⏑ – – ⏑⏑ – || ⏑⏑ – ⏑ ⏑

Nunc decet | aut viri | di || niti | dum caput. i. 4. 9.
Alter | no ter | ram || quati | unt pede. i. 4, 7.

17. ***Versus hexameter heroicus***, which is a versus dactylicus hexameter catalectus, with a principal cæsura after the first syllable of the third foot (πενθημιμερής), or after the first syllable of the fourth foot (ἑφθημιμερής), and frequently one or more subordinate cæsuras; instead of the dactyl, the spondee may be used in all places except the fifth; in a few instances a spondee is used even in the

fifth place, and such a verse is then called versus spondaicus:

⏓ ⏑⏑ ⏓ ⏑⏑ ⏓ ‖ ⏑⏑ ⏓ ⏑⏑ – ⏑⏑ – ⏑̄

Tiburis | umbra tu | i. ‖ Teu | cer Sala | mina pa | tremque.
i. 6, 21.

Nil de | speran | dum ‖ Teu | cro duce et | auspice | Teucro.
i. 6, 27.

Ambigu | am tel | lure no | va ‖ Sala | mina fu | turam.
i. 6, 29.

Me quoque | deve | xi ‖ rapi | dus comes | Ori | onis.
i. 23, 21.

e. Logaœdic verses.

Logaœdic verses (*λογαοιδικοί*, i. e. verses combining the rhythm of *prose* and *verse*,) are those in which a series of dactyls is succeeded by a series of trochees.

18. *Versus Alcaicus decasyllabus*, composed of two dactyls and two trochees:

– ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

Sardini | æ sege | tes fe | racis. i. 26, 4.

19. *Versus Archilochius major*, composed of the versus Alcmanius, or four dactyls (see No. 16), and three trochees, (see No. 4) with two cæsuras, one after the first syllable of the third dactyl, the other after the fourth dactyl. Many, especially older, editions have this verse divided into two, the first containing the dactyls, the second the trochees:

⏓ ⏑⏑ ⏓ ⏑⏑ ⏓ ‖ ⏑⏑ – ⏑⏑ ‖ – ⏑ – ⏑ – ⏑

Jam Cythe | rea cho | ros ‖ du | cit Venus, ‖ immi | nente | Luna.
i. 4, 5.

f. Versus asynarteti.

Versus asynarteti (*ἀσυνάρτητοι*), that is, *unconnected* verses, are those which consist of two or more members, connected,

however, as loosely as one verse with another. The first and last syllables, therefore, of each member are doubtful, and no elision takes place, in case the last letter of one member and the first of the other are vowels. Many are of opinion that these verses, being in effect separate verses, should be printed as such.

20. ***Versus iambelĕgus***, consisting of a versus iambicus dimeter acatalectus (see No. 1), and a versus Archilochius minor (see No. 14):

⏓ ⏓ ⏑ – ⏓ ⏓ ⏑ ⏓ || – ⏑ ⏑ – ⏑ ⏑ ⏓

Tu vi|na Tor|quato | move || consule | pressa me|o.
Epod. 10, 6.

Leva|re di|ris pe|ctora || sollici|tudini|bus.
Epod. 10, 10.

g. Verses of different feet.

21. ***Versus Alcaicus hendecasyllabus***, consisting of an iambus, bacchius, and two dactyls, with a cæsura after the bacchius; a spondee is generally used instead of an iambus:

⏓ ⏓́ ⏑ –́ – || – ⏑ ⏑ – ⏑ ⏑

Dulce et | decorum est || pro patri|a mori. iii. 2, 13.
Tumul|tuosum || sollici|tat mare. iii. 1, 26.

The cæsura is neglected in i. 14, 21; i. 31, 5 and 14; ii. 14, 21; iii. 2, 5; iv. 13, 17. In ii. 17, 13, is a hiatus in the cæsura.

22. ***Versus Alcaicus enneasyllabus***, consisting of an iambus, bacchius, and two trochees. A spondee is generally substituted for the iambus:

⏓ ⏓́ ⏑ –́ – – ⏑ – ⏑

Ædem|que voti|vam me|mento. ii. 14, 31.

In ii. 3, 27, elision takes place between the last syllable and

the first of the succeeding verse, thus removing the syllable apparently superabundant.

IV. OF METRES.

Of these various verses nineteen metres or systems are formed by Horace. Sixteen occur in this book.

I. *Metrum Asclepiadeum primum*, *μονόκωλον μονόστροφον*, consisting of a versus Asclepiadeus minor (see No. 8) :

– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏓

i. 1.
iii. 24.
iv. 7.

II. *Metrum Asclepiadeum secundum*, *δίκωλον δίστροφον*, consisting of a versus Glyconicus (see No. 7) and a versus Asclepiadeus minor (see No. 8) :

– – – ⏑ ⏑ – ⏑ ⏓
– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏓

i. 3, 30.
iii. 14, 18, 19, 22.
iv. 2.

III. *Metrum Asclepiadeum tertium*, *δίκωλον τετράστροφον*, consisting of three versus Asclepiadei minores (see No. 8) and a versus Glyconicus (see No. 7) :

– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏓
– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏓
– – – ⏑ ⏑ – || – ⏑ ⏑ – ⏑ ⏓
– – – ⏑ ⏑ – ⏑ ⏓

i. 5, 13, 20.
ii. 9.
iii. 11.
iv. 4, 11.

IV. *Metrum Asclepiadeum quartum*, *τρίκωλον τετράστροφον*, consisting of two versus Asclepiadei minores (see No. 8), a versus Pherecratius (see No. 6) and a versus Glyconicus (see No. 7):

– – – ‿ ‿ – ‖ – ‿ ‿ – ‿ ⏓
– – – ‿ ‿ – ‖ – ‿ ‿ – ‿ ⏓
– – – ‿ ‿ – ⏒
– – – ‿ ‿ – ‿ ⏓

i. 12, 18.
iii. 9.
iv. 12.

V. *Metrum Asclepiadeum majus*, *μονόκωλον μονόστροφον*, consisting of a versus Asclepiadeus major (see No. 9):

– – – ‿ ‿ – ‖ – ‿ ‿ – ‖ – ‿ ‿ – ‿ ⏓

i. 10, 16.
iv. 9.

VI. *Metrum Sapphicum minus*, *δίκωλον τετράστροφον*, consisting of three versus Sapphici minores (see No. 11) and a versus Adonicus (see No. 13):

– ‿ – – – ‖ ‿ ‿ – ‿ – ⏓
– ‿ – – – ‖ ‿ ‿ – ‿ – ⏓
– ‿ – – – ‖ ‿ ‿ – ‿ – ⏓
– ‿ ‿ – ⏓

i. 2, 9, 11, 17, 19, 25, 27, 32.
ii. 2, 4, 7, 13.
iii. 7, 8, 10, 13, 16, 21.
iv. 1, 5, 10.
Carmen Sæculare.

VII. *Metrum Sapphicum majus*, *δίκωλον δίστροφον*, consisting of a versus Aristophanicus (see No. 10) and a versus Sapphicus major (see No. 12):

– ‿ ‿ – ‿ – ⏓
– ‿ – – – ‖ ‿ ‿ – ‖ – ‿ ‿ – ‿ – –

i. 7.

VIII. ***Metrum Alcaicum***, ***τρίκωλον τετράστροφον***, consisting of two versus Alcaici hendecasyllabi (see No. 21), a versus Alcaicus enneasyllabus (see No. 22), and a versus Alcaicus decasyllabus (see No. 18):

⏓ – ⏑ – – || – ⏑ ⏑ – ⏑ ⏑
⏓ – ⏑ – – || – ⏑ ⏑ – ⏑ ⏑
⏓ – ⏑ – – – ⏑ – ⏑
– ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

i. 8, 14, 15, 21, 22, 24, 26, 28, 29, 31.
ii. 1, 3, 5, 6, 8, 10, 11, 12, 14, 16, 17.
iii. 1, 2, 3, 4, 5, 6, 12, 15, 17, 20, 23.
iv. 3, 8, 13, 14.

IX. ***Metrum Archilochium primum***, ***δίκωλον δίστροφον***, consisting of a versus hexameter heroicus (see No. 17) and a versus Archilochius minor (see No. 14):

= ⏕ = ⏕ = || ⏕ = ⏕ – ⏑ ⏑ – ⏓
– ⏑ ⏑ – ⏑ ⏑ ⏓

iv. 6.

X. ***Metrum Archilochium secundum***, ***δίκωλον δίστροφον***, consisting of a versus hexameter heroicus (see No. 17) and a versus iambelegus (see No. 20):

= ⏕ = ⏕ = || ⏕ = ⏕ – ⏑ ⏑ – ⏓
⏓ = ⏑ – ⏓ = ⏑ – || – ⏑ ⏑ – ⏑ ⏑ ⏓

Epod. 10.

XI. ***Metrum Archilochium quartum***, ***δίκωλον δίστροφον***, consisting of a versus Archilochius major (see No. 19) and a versus iambicus trimeter catalectus (see No. 2):

= ⏕ = ⏕ = || ⏕ – ⏑ ⏑ || – ⏑ – ⏑ – ⏑
⏓ = ⏑ – ⏓ = ⏑ – ⏑ – ⏓

i. 4.

XII. *Metrum Alcmanium*, ***δίκωλον δίστροφον***, consisting of a versus hexameter heroicus (see No. 17) and a versus tetrameter heroicus (see No. 15):

= ⏑⏑ = ⏑⏑ = || ⏑⏑ = ⏑⏑ – ⏑ ⏑ – ⏓

= ⏑⏑ = ⏑⏑ – ⏑ ⏑ – ⏓

i. 6, 23.

XIII. *Metrum Iambicum primum*, ***μονόκωλον μονόστροφον***, consisting of a versus iambicus senarius (see No. 3):

⏑ = ⏑ – ⏓ || = ⏑ – ⏓ = ⏑ –

Epod. 12.

XIV. *Metrum Iambicum secundum*, ***δίκωλον δίστροφον***, consisting of a versus iambicus senarius (see No. 3) and a versus iambicus quaternarius (see No. 1):

⏓ = ⏑ – ⏓ || = ⏑ – ⏓ = ⏑ –

⏓ = ⏑ – ⏓ = ⏑ –

Epod. 1—9.

XV. *Metrum Pythiambicum secundum*, ***δίκωλον δίστροφον***, consisting of a versus hexameter heroicus (see No. 17) and a versus iambicus senarius (see No. 3):

= ⏑⏑ = ⏑⏑ = || ⏑⏑ = ⏑⏑ – ⏑ ⏑ – ⏓

⏓ = ⏑ – ⏓ || = ⏑ – ⏓ = ⏑ ⏓

Epod. 11.

XVI. *Metrum Trochaicum*, ***δίκωλον δίστροφον***, consisting of a versus trochaicus dimeter catalectus (see No. 5) and a versus iambicus trimeter catalectus (see No. 2):

– ⏑ – ⏑ – ⏑ ⏓

⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏓

Some consider this metre as ***μονόκωλον μονόστροφον***, in

which case it is a versus trochaicus pentameter brachycatalectus; but, the last syllable of the trochaic line being evidently doubtful, we must consider the metre as *διάστροφον*, or at least as a versus asynartetus.

ii. 15.

LIST

OF THE ODES, WITH THEIR METRES.

Lib. I.	Od. 1.	Metr. I.
	2.	VI.
	3.	II.
	4.	XI.
	5.	III.
	6.	XII.
	7.	VII.
	8.	VIII.
	9.	VI.
	10.	V.
	11.	VI.
	12.	IV.
	13.	III.
	14.	VIII.
	15.	VIII.
	16.	V.
	17.	VI.
	18.	IV.
	19.	VI.
	20.	III.
	21.	VIII.
	22.	VIII.
	23.	XII.
	24.	VIII.
	25.	VI.
	26.	VIII.
	27.	VI.
	28.	VIII.
	29.	VIII.
	30.	II.
	31.	VIII.
	32.	VI.
Lib. II.	Od. 1.	Metr. VIII.
	2.	VI.
	3.	VIII.
	4.	VI.
	5.	VIII.
	6.	VIII.
	7.	VI.
	8.	VIII.
	9.	III.
	10.	VIII.
	11.	VIII.
	12.	VIII.
	13.	VI.
	14.	VIII.
	15.	XVI.
	16.	VIII.
	17.	VIII.
Lib. III.	Od. 1.	VIII.
	2.	VIII.
	3.	VIII.
	4.	VIII.
	5.	VIII.
	6.	VIII.
	7.	VI.
	8.	VI.
	9.	IV.
	10.	VI.
	11.	III.
	12.	VIII.
	13.	VI.
	14.	II.
	15.	VIII.

Lib. III. Od.	16.	Metr. VI.	Lib. IV. Od.	6.	Metr. IX.
	17.	VIII.		7.	I.
	18.	II.		8.	VIII.
	19.	II.		9.	V.
	20.	VIII.		10.	VI.
	21.	VI.		11.	III.
	22.	II.		12.	IV.
	23.	VIII.		13.	VIII.
	24.	I.		14.	VIII.
Lib. IV. Od.	1.	VI.	Epod.	1—9.	XIV.
	2.	II.		10.	X.
	3.	VIII.		11.	XV.
	4.	III.		12.	XIII.
	5.	VI.	Carm. Sæc.		VI.